

THE SPIRITUAL REPUBLIC.

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LITERARY DEPARTMENT.

"All things are engaged in writing their own history. The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures and every object covered with hints, which speak to the intelligent."

"FALTER WHO MAY—FOLLOW WHO DARE."

DEDICATED TO THEODORE TILTON.

BY "EOLINE."

The following worthy tribute, prompted by Theodore Tilton's editorial, that might be properly styled the *Independent's* Declaration of Independence, we clip from an exchange, uncredited.—(Ed. Republic.)

I heard a voice, a welcome voice,
Its clarion tones upon the air
Bade every waiting heart rejoice;
It spake for Progress everywhere—
"Falter who may, follow who dare!"

"Falter who may"—oh, timid ones,
Who, trembling, falter, lest your creed
Of empty words and sounding tones
Should seem to suffer—stand!—we need
None such to follow Freedom's lead.

"Falter who may"—oh, you who fear
To follow Right, lest troubles rise;
Who hold your country's good less dear
Than present ease and cloudless skies,
You are not called to this enterprise!

"Falter who may"—aye, craven hearts,
Who seek to smother Freedom's flame,
With policies expedient, arts
And compromises weak and tame,
"Depart ye, unto whence ye came!"

No faltering ones may stand with those
Who follow to our leader's call;
With valiant hearts our ranks shall close,
Our motto, "Equal Rights for all."
"Principles live, but creeds shall fall!"

"Follow who dare!" oh, leaden eyes,
That long have drooped in dull despair,
Look up, and see the dawn arise!
Is not the morning, grand and fair?
And list! the clarion in the air,
"Falter who may—follow who dare!"

"Follow who dare!" oh, weary hands,
Grown tired with strife for daily bread;
Clap your glad palms, and part the bands
That bind you prone in dust to tread,
See! they are loosening, thread by thread.

"Follow who dare!" oh, tender hearts,
Who gave your loved ones to the field
Of Death and Honor—Hope departs,
Yet though ye shrink ye will not yield,
For Faith shall be your sword and shield!

"Follow who dare!" oh, brother man,
And sister woman, brave and fair;
Join hands to scatter Error's van,
And plead for Justice everywhere,
"Falter who may—follow who dare!"

Oak Grove, June 2, 1867.

Beecher on Spiritual Progress.

We select the following from a sermon by Henry Ward Beecher, published in the New York *Independent* of July 11th. This extract is but a fair sample of the whole sermon, which would cover nearly two pages of the *REPUBLIC*. As we said last week, Mr. Beecher can never be accused of harboring sectarian, orthodox theology, after utterances so brave and full as are contained in this sermon:—(Eds. *REPUBLIC*.)

"Now, I say that, if there be one fact recognized in modern science, it is that the law of the globe, and of all things that dwell upon the globe, is the law of progress. And if this law be applied to the matter in hand, the human family in this world may be expected to unfold, and go on unfolding. Tendencies are not accidental; and the tendencies of the present time fall out according to a great primal law of creation, which has been operating in days past, and raising up the world and generations of men higher and higher. And that same divine decree (for there is no distinction between a natural law and a divine decree)—that same natural law, if you speak as a philosopher, or that same divine decree, if you speak as a Christian—is working still, and is to carry on the world; and it is raised higher and higher by its successive events of evolution and development.

"We have a right, then, in looking back on the past, and find finding this analogy, to say, 'As it has been from the beginning, so it shall be to the end.' There is a law that furnishes ground, not only for presumption, but for moral certainty, that there is to be this higher development, this sublimer manhood, among men.

"As men rise, however, they become susceptible to influences, and secure conditions which make further growth easier, and full growth more probable; so that the doubt should be as to the beginning at all of this process of development among men. If that has become a fact, then there is far less improbability of farther growth than there was of the first step of growth. For every single step of education prepares a man for further development. It is taking the first step that is difficult in the history of both men and nations.

"There are some elements that are not usually taken into calculation—in churches and pulpits, at any rate—which will yet have great power in securing the elevation of race-character; which are to make man, as a creature of the whole world, unspeakably higher than he has yet been. The law of selection is to become as divine in men's eyes as it is important in its actual results. Thus far our comings together have been mere accidents, that almost always followed caprice or mere feeling, seldom judgment; or, if judgment, yet a kind of judgment that

was not founded on knowledge, certainly not on a knowledge of divine law. We know far, more of the law of selection and conjunction in the animal kingdom, strictly so-called, than in the human family. We know how, in the animal kingdom, so to select that steadily from year to year and from generation to generation the beasts of the field are rising in the scale. We know how by the use of natural law, to breed wool, and meat, and power of bone and muscle, and speed. We recognize that there is a divine law that comes up through all the subordinate kingdoms of life till it reaches the human family; and there it stops, and, if it is known at all, it is known almost wholly as having to do with physical things; almost not at all as having to do with education; and not at all, I had almost said, as having to do with instruction in the pulpit or in the household. It is thought to be a matter of too much delicacy to be treated of in these places. Whether your child shall be an idiot or not is a matter of some importance; but to teach those fundamental laws which shall enable the community to steer clear of imbecility, and brain-rottenness, is considered scarcely the thing for the school or for the household, and especially for Sunday, for the pulpit, and for a minister! Yet, I hold that there is to be a day when it will be thought proper to teach these laws wherever an opportunity presents itself. And you never will carry the race up till men learn that there is a law of selection and conjunction, by obedience to which generations shall transmit transmissible excellences.

"Now, we gather from analogy nothing that is surer than this: that a tendency in any given direction is transmissible by education. A tendency to good or to evil is transmitted, and becomes a fixed quality if it be educated. But this note, so far as the human race is concerned, is almost never sounded; and it is an accident when men heed it. Society is full of results that flow from the violation of this great natural law. Am I not called to see it every day? Am I not made dumb over the coffin every month? Can I, in those cases where ill-health has wedded ill-health, and where in the children there is produced the double tendency to ill-health—can I, when, by reason of low stamina and the violation of the great law which governs hereditary tendencies, I am called to weep with those that weep—for love mourns over those that must die as well as over those that might have been saved—can I at such times say, 'The child could not but die; you have violated that law, and you suffer the penalty; and the next will die; and the next; and death will reign in this house?' Or, in cases where there is a lack of brain, and the fact is deplored, can I speak of the cause of the evil? And yet here is this law of the transmission of tendencies, which has its application all through the animal kingdom, and which applies, if possible, with ten thousand times more force to the human race; and it is neither taught by priest or by teacher, nor observed by the common people, that run headlong, by taste, by fancy, by caprice, by interest, and by parental interference, to form connections on which are to turn, not only their own happiness, but that of their posterity, to many generations.

"Now, if there is a law that determines these things, if there is a power by which right tendencies shall be promoted in this regard, we have a right to demand that it shall come down to us, and not be squandered by the ignorance and disobedience of parents. And if there is in us the power of transmitting such tendencies by knowledge of, and obedience to divine laws, it is our duty to do it.

"When a man preaches these things, you are apt to say, 'That is preaching natural science.' Do not you know that God Almighty made this world? Is there a thing in it that is not the thought of God? And is there a natural law that is less than a decree of God's mind? He writes His decrees on the rock, in the vegetable kingdom, in the palpitating blood, and along the sentient nerve. God's great kingdom is in part inward and in part outward; and it is our duty to find out, not what God has written in the visible creation, but where it takes hold of the marrow of moral development. The world will never go on to its last estate until men have studied to ascertain what God's great law of transmission is. And I stand with awe when I hear it declared that God will visit the iniquities of the fathers upon the children from generation to generation, and that He will send down from generation to generation the virtue and obedience of the parents. That is the keynote of time. It ought also to be the fundamental quality of civilization; but it has not been.

"And when the day comes—as it will more and more—that men are born into this world with auspicious temperaments, with balanced constitutions, with high social qualities, and with moral tendencies, that give them power to develop the dormant and imbecile forces in themselves, they will have taken a start, and will be much further along than they are now.

"Closely connected with this is to be such a knowledge of the relations of our physical condition to our character and unfolding as shall develop manhood far more easily and largely than is possible now. More and more hereafter will it become plain that much of that which is sinful in man is made so by unfortunate physical relations; and that much of that which is moral in man may be easily secured by harmonizing his body and mind through the observance of natural laws. For instance, the observance of laws that relate to our food, to warmth, to occupation, to cleanliness, to primal morality, is just beginning to attract the attention of legislators and educators. It ought to have attracted the attention of moralists long ago. I do not mean that men may not be converted in squalor and suffering. Single instances there may be of men that are converted under such circumstances; but they are converted against every tendency, and not by the help of any. And classes will never be converted when they are at discord with all the physical laws of their being. A man here and there, with

more than an average susceptibility, may be raised out of degradation where the conditions are unfavorable; but, if you are going to raise men out of heathenism, you must do it by securing, at the same time that you preach to them the Gospel, their obedience to physical laws. * * * I would not send boxes of Bibles and tracts alone to convert the heathen. I would send also boxes of plows and mechanics' tools. Instead of taking men to pieces, and educating a part of them, and leaving a part uneducated, I would educate the whole. I would teach them to observe the law of their being in the physical, the social, and the moral sphere. Why not carry men from the bottom to the top altogether? Why attempt to do, by mere preaching, that which you could do a thousand times better by supplementing the preaching by external aids? I believe that in the spiritual realm we are to be developed by the direct influence of the divine mind on our minds; but I believe that in this world we are to be developed according to the law of the world."

Free Religion Iconoclastic.

The following, from *Zion's Herald*, gives evidence of good work going on. We say good, not that we exult over downfalls as such; but the disintegration of almost any old school or society now-a-days is but the snapping of another band that holds scores of persons in slavery more or less objectionable. Free Religion means no proscription on the ground of opinion. And if the Free Religious Association begins its work thus vigorously by merely existing, we hope it will multiply results when it moves in the world and asserts itself continually as the voice of God because it is the voice of the people. The *Herald* says:

"A civil war has broken out in the chief Universalist Church of this city, (Boston) that betokens a widespread conflict. Rev. Mr. Conner, the junior preacher, participated in the organization of the Free Religious Association, which is more free than religious. Rev. Dr. Miner, the senior pastor, objected to his action, as it compromised his church. The proprietors asked Mr. Conner to resign, by a vote of two to one. The congregation debated the question till midnight. Dr. Miner arraigned in an able and unanswerable manner the defection of his colleague from the recognition of Christ and the Scriptures as the sole authority in religion, and Mr. Conner, in his defense, did not deny the charges, save in asserting that his views were known to the people before he came, and that he did, in some sense, acknowledge the leadership of Christ. The congregation, by a vote of ten to one, requested the proprietors to reconsider their request; thus substantially rebuking Dr. Miner, and endorsing Mr. Conner.

"This quarrel is of much significance. It betokens a breaking up of the Universalist body, as the Unitarian is already, into hostile and helpless fragments. Dr. Miner represents old school Universalism, whose creed was a mixture of Methodism and Calvinism. Christ died for all. God can save whom He will, His love, His sovereignty, and Christ's atonement will save all. That ground more modern heresy has undermined. It clung to the Bible and to Christ. Both of these supports have given way. Young Universalism, like Young Unitarianism, cares about as little for Christ as a Savior, or the Bible as the Word of God, as it does for Mohammed and the Koran. The tide has struck the high water mark of the School Street Church, and Dr. Miner's energetic broom cannot sweep it out. We are not sorry. Let the searching process go forward. Devout men and women in these bodies, who believe in Jesus Christ and the Holy Bible, will yet be driven by it to the only ark prepared by God for the saving of their souls—the true church founded on the solemn realities of the whole truth that the Bible is only and entirely the Word of God, that man is a sinner, and God the Savior of such as believe, and that future changeless worlds of purity and punishment await the decisions of this life. Dr. Miner has done much for other great causes of humanity. We trust he will crown his career by a solemn rejection of those who have rejected him, and by earnest adhesion to the whole gospel of the blessed God."

OLD AGE AND PRODUCTIONS OF GENIUS.—It is an undeniable fact that a large number of the noblest works of the imagination have been produced when their authors had reached the period when it is supposed that the faculties begin to decay. Michael Angelo began his great picture of the "Last Judgment" when he was fifty-nine. Among musicians the facts are fully as remarkable. Gluck revolutionized the operatic art by bringing out "Orfeo" when he was fifty. Handel was fifty-eight when he wrote his first oratorio, "Esther;" when he wrote "Israel in Egypt," he was sixty-five; and when he wrote the "Messiah," he was sixty-seven. Haydn wrote the "Creation" when he was sixty-four, and Beethoven was fifty-three when he wrote the "Choral Symphony." It is also to be noted, by the way, that the three great men who possessed the gifts of original genius in a higher degree than any of the others here named—that is, Michael Angelo, Handel and Beethoven—were never married.—*Pall Mall Gazette*.

A little fellow, not more than five years of age, hearing some gentlemen, at his father's table, discussing the familiar line, "An honest man's the noblest work of God," said he knew it wasn't true; his mother was better than any man that was ever made.

Looking to others for our standard of happiness is a sure way to be miserable. Our business is with our own hearts and our own motives.

It is an error to suppose that religion is unfavorable to vigor and fullness of nature.

ORIGINAL ESSAYS

"There is no other authority than that of thought; existence itself is known only by thought, and, for myself, I am, only because I think. All truth exists for me only upon this ground, that it becomes evident to me in the free exercise of my thought."

Capital and Labor—No. 3.

NECESSITY FOR A NEW POLITICAL PARTY.

BY J. S. LOVELAND.

If man were simply and only an individual; if there were no community of interests between classes, involving combination to secure given and common ends for classes, there would be no need for the suggestion of political action in any form, or for a new political organization to secure needed ends.

Or, if political action, uniting in governmental form, only embodied simply police action, or regulation of violators of the rights of person and property, there would be no necessity for our suggestion.

But, as we shall see, that is by no means the exclusive function of government as it is, or as it should be, and as it is to be in the future.

Political power is the ability to transform will into law. It is, in exercise, the instituting of a method of life, in conformity with the pleasure of the political power, whether it resides in the many or few.

As selfishness has ruled heretofore in the counsels of nations, laws have been, in the main, the embodiment of selfish passions, intended to subvert the selfish ends of those who framed them. And, as the wealthy have usually, either directly or indirectly, controlled this matter, as a matter of course the laws have been framed in the interest of wealth. Even in our Republic, where the poor have political power, the temptations of wealth, and the hope of obtaining it, have been so strong that the poor vote against themselves! Among those who represent the aristocratic feeling, it has been said, in the language of Daniel Webster, "Take care of the rich, and the rich will take care of the poor."

This care-taking has always had one termination—the substantial pauperism and slavery of the working masses. The aim of the capitalist is always to reduce wages to the lowest point that will sustain the workman in the best condition for labor. And, when labor becomes superabundant, this is disregarded, and the poor starve, or are huddled in almshouses; or, as they might more appropriately be termed, the pauper-pens of modern civilization. In many respects, they are more terrible than the slave pens of the South ever were. The philosophy of the South recognized the ownership of the laborer, and declared it to be better, for laborer and capitalist, than the wages system. We do not propose to re-open discussion on that question, but we simply say, that the man who has calmly surveyed the condition of the laborers in Great Britain, would hesitate before he decided either way.

We are drifting in the same direction, and shall most surely reach it unless our whole system is reconstructed. Like causes ensure the same results, and only time is needed to develop them. The feeling, which lies deep down in the heart of the capitalist, was expressed by a New-Englander years ago. Said he: "There will never be good times in this country, till a poor man is obliged to work a day for a calf's head and pluck." So near are the populations of the old world obliged to live to starvation rates, that a slight variation in the price of breadstuffs compels the French government to prohibit by law increase, on the part of the bakers, of the price of bread. A slight rise in the price of food would either overthrow the government, or else compel a frightful butchery in quelling a revolution. Do we desire to establish a similar condition on this continent?

Our entire machinery of Banking, Commerce, Manufacturing, etc., is surely and rapidly drifting the nation upon these terrible rocks; for they are already the controlling power in the nation, by virtue of the power directly and indirectly wielded through our legislatures. And as they more perfectly consolidate, the more absolute will become their control—they will be the government of the country, as they well-nigh are, even now. No thoughtful man can behold without alarm the multiplying evidences of the perverting power of money in all departments of our government. The shameless sales of votes, the base betrayals of constituents, have become so common that we have ceased to wonder. But we ought to be alarmed, and on the alert.

In all our legislation, who ever heard of any bill for the protection of the laborer, or of any recognition of him, or of any necessity of special care for his benefit? His necessities are never deemed of sufficient importance to merit the attention of legislators. Bankers, Manufacturers, Commercialists, and other capitalists, have so many wants, and such winning ways to attract the attention of law-makers, that the workingmen are entirely overlooked, only as they are considered elements in the rich man's gains. Before elections, they are talked to, flattered, and praised, in order to secure their votes. Through party drill and church influence they are secured, and then "fellow-citizens" become the rabble—the mud-sills of society, never admitted to a social equality with the men whom they have placed on the seat of power. Essentially, there is no difference in political parties in this respect. An eccentric man remarked, years since, that the political principles of the great parties were the same in number and character. They were seven, and were called "five oaves and two fishes." The same facts exist, without change, "unto this day."

Nothing can be hoped from either of the great parties as they now exist. Parties start from certain ideas, and when they have attained them, they then become the huge machinery by which class interests secure their ends. Parties are the pliant tools made use of to accomplish purpose. Having been born and reared in the falsity and dishonesties of the old selfishness, and injustice, it

for them essentially to change. To carry out the policy, indicated by the new ideas, demands a new party. Theoretically, our government is of the people and for the people; but, practically, it is by party and for party; and the party which in the end always wins is the money party. The grand object is to make the theory practical—to have the government really of the people and for the people. It will be in substance the party of the whole, because it will work for the good of the whole. It would really be no party at all; for it would embrace everybody, were it not that capitalists stand directly opposed to the happiness and progress of the multitude. Of course, the actual interests of all men are identical; but this is not seen, or acknowledged; consequently some are found claiming and possessing special privileges. These have been enacted into laws, and embodied into institutions. The party of progress must abolish those laws, and overturn those institutions. Such a course will be opposed by the conservative reactionists. They will be a party embracing all the elements of abomination which have existed in the past. It will be a powerful party; for it will possess vast wealth. It will plead the sanctity of law and constitution—the inviolability of contracts; it will assume to cover itself with the mantle of morality, and summon to its assistance the holy ministers and teaching of religion. It will quote history as well as scripture. It will drive, buy, flatter, persuade, and deceive men into its support. To day, it controls the press and the pulpit of the country; and, as we have seen, it rules the parties that are. It is the power behind the throne in them both. It prefers to rule without being seen. The mass think, when they have been to the polls and ratified the choice of the capitalists, that they have put certain men into office. Deluded fools! they have simply endorsed the men who were elected by the select few before the "dear people" had thought of them. Two or three men arrange with some two or three others, that they shall go to Congress, or the Legislature of the State, if they will vote for this or that measure. They are nominated, and party discipline compels their election, or money buys their way.

Can any man expect, with such corrupt and debauched instrumentalities, to establish justice and institute righteousness? This would be like expecting "grapes from thorns and figs from thistles." The tree must be made good before the fruit can be good. There must be a party of honesty and justice before honesty and justice can be enacted into law. The masses are deceived by the siren cry of liberty. But liberty, without fraternity, is the liberty of being spoiled by the craft of intelligent selfishness. It is a painted, bastard harlot, instead of the genuine goddess. And yet, we shout ourselves hoarse, over the gilded sham, while year by year the fetters on our limbs grow heavier, woven of iron filaments, light as gossamer, yet becoming in time too strong to be broken.

True liberty is yoked with fraternity, and you can never separate them. Separation is death. Equality is their child, and never leaves the paternal home—never can.

We parrot over these sacred terms, Liberty, Equality, Fraternity, like religious devotees their verbal symbols, the meaning of which has been lost to them for ages. We talk of rights—equal rights, as though rights did not necessarily involve duties, and as though duty or obligation was not commensurate with right. In other words, fraternity is the only possible complement of liberty; and equality proceeds from them by a natural affiliation. The very first teaching of fraternity is justice, in its lowest sense—the right to live. And, if the right to live, to the means needful for living. The first of these is the right to labor, or to use the powers of the industrial organism for its own perpetuity. But if the right to labor be indefeasible, as it is simply the right to live stated in another form, then the right to something whereon to labor is but the natural and logical extension of the original proposition. But as land is the original object, on which labor can be bestowed, and yield return, it, of right, belongs to man as man, and not to a few, who, by force, fraud, or luck, have come in possession thereof. The present titles to land are precisely the same as those of the thief and robber. Land monopoly belongs in the same category as interest, profits, etc., and they all belong to the same kingdom of Hell and slavery. But they are the soul of existing political parties, and that soul must die, ere liberty, fraternity and equality exist, save in name and aspiration.

To strike the deadly blow, needed to destroy the Hydra, demands a new political organization, as every one must see who has followed the thread of our argument thus far. We have barely outlined the course of thought, which admits of immense amplification. But we will defer that for the present, soliciting response, either pro or con, to our briefly expressed views and plans.

For The Spiritual Republic.

What Constitutes Modern Spiritualism?

BY SARAH M. MILLS.

The editor of the *REPUBLIC*, has been censured for devoting the columns of that journal to the investigation of principles and their practical application to the needs of humanity, to the exclusion of individual spirit-communications and the defence of mediums. If Spiritualism is based upon these communications instead of the principles which underlie them, and of which they are the results; and if spirits are to lay the foundation of the new spiritual Republic, and through mediums, control society, religion, and government; then we must acknowledge this censure just, so long as he is acting for, and in the name of this aim. But I do not thus understand this magnificent outgrowth of the ages. Modern Spiritualism is, to me, the culmination of all true principles into a harmonious whole. This unity is inherent in the laws of the universe; but humanity, the offspring of matter and spirit, or God and nature, have not hitherto understood their true parentage and consequently have failed to appreciate or appropriate the inestimable blessings of their inheritance. But now as we hail the coming of a new era, when we may lay aside the swaddling bands of ignorance and assume the garb of self-reliance we would surround the whole human family with the principles of purity, righteousness, justice and truth, realizing that they can only be brought into universal practice through education, development and progress; and for this we organize, and by co-operation create those conditions, necessary for our truest development in all the relations of life.

Spirit communications establish the fact that conditions in the Summer Land, continue to operate there, and make growth in knowledge and wisdom progressive. Hence

the change called death does not perfect human wisdom or goodness. Wise and good spirits incite us to effort, by presenting to us views of richest mines of wisdom, beauty and use; but they never become mediators, and do humanity's work. The beneficent humanitarian principles, developed and applied in our day, are not the result of modern mediumship alone, but of progression consequent upon the lapse of ages; and universal spirit mediumship is the result of humanity in the earth sphere, having grown nearer to its future home by developing its spiritual powers and faculties. Modern Spiritualism demonstrates the fact that spirit pervades all matter and is the source of all wisdom; and its development is everywhere dissolving the chains of error and ignorance, in governments and religions, in society and individuals. To what more noble work then, can the *SPIRITUAL REPUBLIC* be devoted, than in developing and applying the principles which tend to the enlightenment and renovation of society? We must work while the elements of the world are melting if we would weld them into harmonious relations. The people are heaving and moving with the moral earthquake of reform! Conservatism has nearly lost its savor! The bond-man is free; and the laborer ceases to be the tool of capital, while by co-operation, he aims to become its master! Legalized marriage, without regard to fitness of temperament or soul union, is dissolving its chains in the crucibles of education and development, and legal divorce assumes to put asunder those whom experience has proved that God hath not joined together; and the tendency of the age is toward Scientific Marriage, instead of Passionate Affinity.

The generation of humanity, through lustful connection instead of soul love, and forcing upon the mother the pangs and cares of maternity, without regard to her wish or desire, has culminated in a state of society wherein thousands of respectable women practice abortion, or unnatural prevention; and thus the sacred altar of the affections is polluted, and the home-circle demoralized and imbruted, until from these cess-pools of animalism is extorted the agonized cry, "what shall we do to be saved?" And the holy voice of nature answers! "Let chastity and purity take the place of instilled desire or lustful association, and education and soul-development regulate generation upon scientific and philosophic bases.

Popular religion has substituted faith for works; a mediator for a loving and wise parent; total depravity for finite progression; partial and arbitrary revelation for nature's gentle and pure teachings; wrath and revenge for mercy and love; and priestly authority for the spirit of truth; until the people having outgrown these errors, are asking for a new formula of religious worship.

Spiritualism, in the voice of nature our loving mother, gives out this formula to the world: Law, education, works; in the place of special revelation, meditation and faith. This religion presents an absolutely new view of the mission of humanity on the earth, by proving the continuous collective life of humanity; and the impossibility of achieving perfection in this brief earthly existence; while it enforces the necessity of endeavoring to realize our ideal here below, by teaching that man must work out his own salvation, and for the benefit of future generations, reduce to a present earthly fact as much as may be, of his conception of the kingdom of harmony or heaven. Governments have mistaken might for justice, policy for righteousness, and expediency for truth, until the nations demand a change. Education and development prophecy of a time when governments shall be merged into a universally recognized brotherhood, wherein the people united shall co-operate in carrying out and demonstrating the existence of an intelligent, integral law of unity and progress, as is revealed by science and philosophy, and by the study of the transitions of humanity, substituting for politics and statesmanship, the divine government of virtue, love for the people, and adoration of the truth.

The education of the people for the inauguration of these glorious principles, preparatory to the ushering in of this sublime and truly spiritual era, is the sacred mission of Modern Spiritualism. To confine it to the one phase of individual mediumship, would be but reclining supinely in the lap of superstition, and welcoming the embraces of priestcraft and despotism. Every form of error in religion and governments, owes its hold upon the people to the mysteries of mediumship. The gorgeous temples of all religions, not excepting the churchianity of our own day, mis-called "Christianity," have been built and sustained by this mighty engine of power; and the slow but sure decay of the faith of the people in them, is owing entirely to their repudiating present, living inspiration. This has taught the people to think for themselves, until they now refer all phenomena, either past or present, sacred or profane, to the test of science and philosophy. Modern mediumship is performing its all important mission of demonstrating the natural immortality of the human family, a truth of vast importance just at the present time, when the reaction from superstition is liable to produce the disastrous result of plunging the people into a vortex of atheism or infidelity. Mediumship however, is a fact capable of universal application, when once fully developed; but our comparative ignorance of the laws that govern mind and matter, render it necessary to subject it to the severest, and if need be, to the most scathing criticism. All wise spirits and their mediums will invite scrutiny, for while we hail with joy open communication with the Summer Land, we also fear the darkness and gloom of ignorance and superstition that still lowers in parts of our horizon; but so long as Spiritualism stands upon the developing and divine foundation of Natural Laws, thus acknowledging the living truths of individual sovereignty and human brotherhood by aiming at the harmonious development of the individual, and the co-operation of society for the good of all alike, it will exalt and purify the world. Spiritualists! Our mediums do not fear investigation nor the severest criticism. But let me say to you in all kindness, that it is the unjust judgement, based upon the slanderous tale, the evil surmise, personal sneer, and too often the betrayal of their holiest confidence that destroys them. Most of our mediums are poor, their conjugal relations totally wretched in many cases, and too often, alas! their own bitter experiences of the wrongs of society alone, have driven them into the field of reform, where their weapons are doubly effective in pulling down the stronghold of error; and only can they be checked by your cold, unsympathizing, heartless condemnation; or by your damning praise, always qualified with a slanderous if. Many Spiritualists will listen entranced by the living eloquence of an inspired lecture, and go away and crush the

lecturers by their influence against them, merely because appearances are against them; these appearances being wholly the result of conditions beyond their control, and not in themselves evil, only in the judgment of a superficial society not quite respectable. May all such, cease to do evil and learn to do well. Finally; there should be no collision among Spiritualists. Instead of censuring the *REPUBLIC*, with it patronize also Mrs. Buffum's paper, the immediate organ of the spirits and their mediums. It is the right thing in the right place! Heaven bless our dear sister for her work of faith and labor of love. Sparta, Wis., July 1867.

For The Spiritual Republic.

A DREAM-GLIMPSE OF AIDENN.

BY MRS. EMMA SCARLE LEDSHAM.

The moon unveiled her soul of flame
To light the dark-winged evening hours,
While through my open window came
The scented breath of summer flowers.
No song arose from gleeful bird,
No wandering breeze awoke a sound,
The insects' chirp alone was heard
To break the quietude profound.
I slept. Ah, Heaven! how sweet is sleep
To weary hearts, and weary brains;
How sweet the dreams that mist-like creep
Above our waking cares and pains.

I slept, and the goddess of visions drew near me,
And pressed on my eyelids her magical spell;
"O, and one," she murmured, "nor tremble, nor fear me,
I come from my castle of moonbeams to cheer thee,
Confide in my friendship and all will be well."

Soon, hand clasped in hand, we ascended together
The glittering staircase of star-lighted air;
Up, higher and higher, till light as a feather,
We floated at will in the rarified ether,
And gazed on Creation, so grand and so fair.

Above us, beneath us, around us were glowing,
In radiant colors, the systems of worlds;
Far spread were those seed pearls of Nature's own sowing,
And numerous as the white flakes when 'tis snowing,
Or sun sparkles dancing in Neptune's white curls.

Advancing, receding in musical motion,
(For motion is music, as friendship is love)
They woke in my brain, thoughts of tender devotion,
And the ice in my heart, 'neath the warmth of emotion,
Dissolved, and in tear-mists ascended above.

Sweet Guide, I exclaimed, my young spirit is burning
To search out the mysteries life holds concealed.
Oh, why should my soul feel such passionate yearning
For knowledge and truth far beyond its discerning,
If nought of their grandeur may now be revealed?

The words were scarce uttered, when, lo! to my vision,
The vast space seemed peopled with beautiful things;
There angels, intent on their God-given mission
Of love to poor mortals yet far from Elysium,
Flashed hither and thither on thought's lightning-wings.

There Flora, o'erjoyed, poured her wondrous creations—
Her rarest conceptions—at Poesy's feet,
Who, smiling, accepted the graceful oblations,
And crowned them at once with her high inspirations,
And gave them a place near Eternity's seat.

There Wisdom's grand temples spread, bird-like, their pinions
O'er myriads of souls seeking knowledge like mine,
And I knew that I breathed in Truth's mighty dominions
At last, and I cried, I will kneel with thy minions,
And worship thee ever, O goddess, divine!

All Nature, my child, is a school of instruction:
(Thus whispered my Guide, while conducting me forth)
Desire it, and thou wilt receive, by induction,
The knowledge contained in each varied production
That graces the form of the beautiful earth.

Immortal thou art, and predestined to gather
Rare fruits in the gardens of Wisdom and Joy,
Then yield to dependence no longer, but rather
Have faith in Creation's all-bountiful Father,
Whose love buildeth ever but can not destroy.

Too fine for thy vision, too deep for thy reason
Are things appertaining to these mystic spheres;
Go back to thy birth-place again, for a season,
Till Death, high Dictator, proclaims 'tis no treason
To break thy allegiance to time's circling years.

Then, freed from earth trammels, thy jubilant spirit
Will soar to the mystical regions on high,
Where soon it will proudly and gladly inherit
The lovely domains, purchased solely by Merit
For those who have sought her with vigilant eye.

Descending to my mist-robed home,
I entered in with noiseless tread,
While like a wreath of white sea-foam
Chased by the breeze, my Guardian fled.
Since when, although no brighter seems
My outer life, yet well I know
That bathed in inspiration's streams,
My soul has taken a richer glow.
I drink the lily's fragrant breath,
The fire-heart of the rose I bare,
And watch them till the change called death,
Removes the forms to me so fair.
Then with my spirit eyes I see
Their sweet life feeding higher things,
Their beauty rising silently
To purer climes, on viewless wings.
And now I sing, with clear-browed Truth,
Through want and woe, through dread and pain,
My soul be joyful, for in sooth
There is no loss; all change is gain.

Falmesville, O.

E. L. Youmans, in the *Independent*, defines very well two kinds of doubt. There is a doubt which is born of a steadfast faith in the reality of truth, not yet reached; a rational and wholesome questioning of existing opinions, which drives its relentless criticism in all directions, serenely certain that error only is perishable, and that it is through endless and inexorable siftings and probings that we reach the attested verities of thought. And there is a still deeper doubt, a baleful skepticism, which is faithless of truth itself, and cherishes its unquestioned traditions, in trembling solicitude, fearing that, if some darling dogma be disturbed, the whole fabric will be crumbled into ruin and the soul left in blank and dreary desolation. Normal doubt stimulates to inquiry and leads to truth; morbid doubt paralyzes investigation and perpetuates error.

We should never estimate the soundness of principles by our ability to defend them, or consider an objection as unanswerable to which we can find no reply.

Children's Lyceum Library Books Wanted.

BY A. J. DAVIS.

The following, printed in the *BANNER OF LIGHT* last week, is of so much interest to all engaged in educational reform, and especially in the Lyceum Movement, that we transfer it to our columns, hoping that steps will be at once taken to carry out the suggestions therein contained. —[EDS. *REPUBLIC*.]

Allow me, esteemed editors of the *BANNER*, to call your attention to the importance of taking immediate steps to supply the very large and pressing demand coming in from all parts of the United States for suitable, non-sectarian, instructive and truly spiritual books for Children's Progressive Lyceums. Warren Chase, in your issue of July 20th, said the right words on the subject. And others, especially librarians of Children's Lyceums, in their private correspondence, urge incessantly, and often eloquently, the utmost importance of action in answer to this universal want.

You, brethren, are publishers as well as editors. On my recent visit to your establishment, I observed in your "composing room"—which was systematically arranged, well-lighted by the sun, and amply stocked with types and tools of industry and prosperity—a battalion of competent womanly compositors, who were apparently happy in "setting up" the columns of the *BANNER OF LIGHT*, and thus, with the assistance of manly workmen, in other departments, are day by day constructing the grand future temple of absolute individual Liberty that shall encompass and give home and shelter to the whole human family.

Already the family of Spiritualists is very large. The doctrine of Equal Human Rights, now eloquently and effectively agitated by the progressive disciples of the Garrisonian school, is one of the pivotal principles in the spiritualistic platform. And so far as the influence of our great army can be exerted, it will continue to be felt deeply and widely in all elections, as in all spheres of usefulness, in which women and men are by the fixed laws of Nature equally involved and interested.

Now comes a new question—THE RIGHTS OF CHILDREN.

First of all, like the fathers and mothers of progress they must be saved from superstition! And the most influential means, after children are taught to speak and to read the English language, are interesting books written under the divine afflatus of that exalted saint not yet canonized by the Pope, now styled "common sense."

Such books for children are demanded, and they must come! The new taste is keen with hunger, the higher appetite is now kindled on the altar of progressive literature, and the food must be forthcoming.

Who will prepare the table? Who furnish baskets of fruit and food for the coming millions? Who are the natural evangelists of righteousness to the heart of childhood? Who shall send forth streams of living water to refresh the mouths of earth's children?

Women! mothers! sisters of Progression! You are the divinely-commissioned "compositors" in the inner temple of love and truth. The children of the new age are "hungering and thirsting after righteousness," and you are called to prepare the "feast of good things."

Women who are writing books for children inside the sectarian folds, give "stones" of superstition when the children ask for the "bread" of spirituality and common sense. You, the women of the New Day, will not so offend even the least of the little ones of the Father's Kingdom. Your hearts are truly unfolded in the love and wisdom of angels. The starry skies of the Summer-Land reflect their deep enchantments on the bosom of your kindled intuitions. The bewitching truths of Mother Nature are a million times more fascinating to the imaginations of children than the "fictions" of pious Sunday school authors can possibly be; and you have but to know and feel the truth, no matter in what department of human interest it may be found, to teach the brain and unfold the heart of the young.

And now, friendly editors, why will you not add your voices to the "call"? Why will you not put more women in your "composing room," and call upon the women in our vast family of Progressives to send in "copy" for little common sense books to fill the empty Libraries of the Children's Progressive Lyceums? And will not the publishers and editors of THE *SPIRITUAL REPUBLIC* unite their voices and dollars, at the Chicago end of the line, to accomplish the same important results? I am quite certain that the Chicago and St. Louis societies would gladly unite with Boston, New York and Philadelphia, in pushing onward a better literature for children.

In the absence of any plan of operations, allow me to suggest that the following noble women, who are truly enlightened and qualified by education, be at once invited, rather, notified and commissioned by the National Convention (if their own hearts do not sooner impel them to the beautiful labor), to supply the demand, in part, at least, by each undertaking to furnish a series of twelve little books in illustration of some particular topic, history, theme or subject. For example:

Mrs. Love M. Willis on the Spiritual "Miscellany for Children;" Mrs. Annie Denton Cridge on "Biographies of Reformers;" Mrs. H. F. M. Brown on "Lessons of True Lives;" Mrs. Emma Tuttle on "Incidents in Lives of Children;" Mrs. Sarah M. Grimke on "Remarkable Instances of Angelic Interposition;" Mrs. Mary A. Whitaker on the "Story of many Flowers and Birds;" Mrs. Mary F. Davis on the "Acts of the Moral Police;" Mrs. Caroline F. Corbin on the "Hidden History of Social Evils;" Miss Amanda T. Jones on "Lessons of the Past." To this list I can think of twenty or thirty more equally competent women writers who might be added, and who would doubtless offer to labor with those named; but I simply suggest names and topics, so that the subject can at once take practical shape in the thoughts and feelings of our well-known and well-beloved workers in the new day of progressive truth. If these women will correspond together, and by mutual understanding accept each her own particular branch for the composition of a box of one dozen little volumes, and if you, Messrs. Editors, will agree to publish and pay a fair copyright premium to the authoresses, the work will at once begin.

If thy conscience approves of thy conduct, thou art on the right road to heaven. Press firmly on, though multitudes revile and threaten thee. But be very sure thou dost never mistake the voice of Hate or evil desire for that of thy soul's faithful monitor, lest thou be betrayed into the hands of Destruction or Shame. E. S. L.

SOCIAL AND POLITICAL REFORM.

"Thrice is he armed who hath his quarrel just—
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

DO A GOOD TURN WHEN YOU CAN.

How little we think as we travel
Through life's ups and downs, day by day,
What good each might do for his neighbor,
Did all of us go the right way!
How many a poor fellow, whose talents
To elevate science would tend,
Is lost to the world's gaze forever,
And all for the want of a friend!
Then stretch forth your hand like a brother,
For, remember that life's but a span,
'Tis our duty to help one another,
And to do a good turn when we can.

Some boast of their wealth and connections,
And look with contempt upon those
Of lower degree—quite forgetting
The means by which they, perhaps, rose,
So be kind to the poor and the lowly;
Ne'er utter a word that's untrue;
Prize the maxim which says, "Act to others
As you would they should act unto you."
Then stretch forth your hand like a brother,
Since life's after all but a span;
Let us try to assist one another,
And do a good turn when we can.

For The Spiritual Republic.

Represent Minorities.

BY A. B. J.

Spiritualism to be worth anything to humanity, must be reformatory and progressive, hence iconoclastic and aggressive. The recognition of the isolated fact that "spirits do communicate," is only a beginning; but when their suggestions stir up thoughts within us that lead us to active efforts for the advancement of the condition of mankind whether moral or physical, or both, the value of such teachings is incalculable. Hence nothing is beneath the attention of the thoughtful mind which has such objects in view, and Spiritualists should be eminently a thoughtful class in the community. With this preface allow me to call the attention of Spiritualists and all thoughtful people to some ideas on Government, which I hope may be found worthy of attention.

I claim that our present system of Democratic Republican Government is despotically unjust in that it affords no representation to minorities. Before the war the dominant party was the Democratic; since the war it has been the Republican. Both have carried out their party measures, and had the voters of the union been settled in districts in equal proportions, each district would have shown a Republican majority now, or a Democratic majority formerly; and congress would have been all Democratic or all Republican, as the case might have been. True this state of things never has existed, but there is every inducement to create as near that state of things as possible by "colonizing" voters and "gerrymandering" states for the time being—as political history demonstrates. What is the absolute effect however? In a district with ten thousand voters, five thousand and one may control it, put in their party men who ignore the wishes of the four thousand nine hundred and ninety-nine in toto,—at least they act so as to secure the approbation of their party; worse than this is the fact that the present aspect of Government—the five thousand and one voters—through these party representatives, legislate for all the inhabitants of the districts, consisting of twenty thousand adults (male and female) and a still larger number of minors. This is rather oligarchical it seems to me. The change I advocate is this: Let us have principles and ideas represented, and allow all the voters of a state to select the whole number of Representatives for that State by ballot—each party select those who represent their ideas and principles. Now we will suppose there are five parties in the field, and the whole number of voters four hundred thousand, and represented in congress by twenty men—each of the five parties vote for their twenty men; these votes stand: party No. 1 thirty thousand, No. 2 twenty-five thousand, No. 3 twenty thousand, No. 4 fifteen thousand, and No. 5 ten thousand votes. No. 1 would be entitled to six representatives to be selected from their twenty men by ballot or lot; No. 2 to five, No. 3 to four, No. 4 to three, No. 5 to two only. Fractions could be provided for by adding them together and allowing those elected to select from those voted for, or some other plan which it is not worth while to detail here. Again when the parties voted for did not receive enough votes to entitle them to a representative, they could be thrown out entirely, or provided for in the fractions of the other parties.

The advantage of this would be to break up "party" to a great extent, and to get "principles and not men" represented—and that a larger number of our people's ideas would, both in our state Legislature and on the floor of Congress, have able exponents. So far as the representation of ideas on the floor of Congress is concerned, Mr. Wendell Phillips is the originator of that proposition, I believe; and the advantage of it is, that we would have minds more unprejudiced on the majority of subjects coming before it, though possibly much prejudiced on the particular idea they were elected to represent.—Thus—there might be a party of Education, of the Tariff, of Free Trade, of Music, of the Fine Arts, of Morals and Religion, of Agriculture, Manufactures &c. &c., all of which by having a representative in Congress, would be of advantage to the community, and contribute to the growth of humanity.

But I close as my article is already lengthy. I hope that these views may be worth the consideration of some of your readers.

Marriage and Motherhood.

BY REV. O. B. FROTHINGHAM.

Regarding marriage as woman's lot, it is a lot that no possible amount of preparation will adequately meet, and that the smallest real preparation will do something toward anticipating. The responsibility of the wife may be very serious; but it becomes almost light as compared with the responsibility of the mother. Can that be forgotten? Can it be remembered without suggesting thoughts which make the young man's prophecies of a career seem like dim abstraction? It may be a great thing to be a merchant, a financier, an inventor, an advocate, a judge, writer and orator; but before these can exist, there must

be men. Before these can be what they should be, there must be healthy, disciplined men; there must be well-bred youths, carefully instructed, and faithfully trained children, infants lying on deep, motherly bosoms, and sucking rich, motherly milk; yes, more than that, inhaling a pure, womanly spirit. It may be a fine thing for women to have control of their property, to help in making the laws they live under; but to be a good mother of men and women is the greatest thing in all this world. Do the qualifications for becoming so, appear at the instant of need? Does the dancing master teach them, or the drawing master? Does the hair-dresser put them into the head, or the French dressmaker fit them to the mind? Does she get them from Mrs. Stephen's novels, or Mrs. Gore's? The melancholy truth is, that the greater number of women are wholly incompetent to fulfill this most sacred and momentous office of women's existence, and either leave it to be discharged by nature, or allow it to be undischarged. This one has no health; that one no knowledge; a third no economy; a fourth no sagacity; a fifth no *morale*. Yet some of the most distinguished names in art and literature, are names of married women, with children beside. Many teachers are married. Married women are physicians, lecturers, preachers. The wives of clergymen all over the country do an immense amount of work outside of their families. It is not generally charged against them that their families are neglected. It seems that if our people had more leisure they should acquire more culture; but experience does not justify the expectation.

Constitutional Convention.

BY ELIZABETH CODY STANTON.

"Your committee does not recommend an extension of the elective franchise to women. However defensible in theory, we are satisfied that public sentiment does not demand, and would not sustain, an innovation, so revolutionary and sweeping, so openly at war with a distribution of duties and functions between the sexes as venerable and pervading as the government itself, and involving transformation so radical in social and domestic life. Should we prove to be in error on this head, the Convention may overrule us by changing a few words in the first section of our proposed article."

In the above extract from the majority report of the Committee on Suffrage, (in the New York State Constitutional Convention) we have substantially four reasons why the committee did not recommend an extension of the elective franchise to women.

- 1st. Public sentiment does not demand it.
- 2d. It would be an innovation revolutionary and sweeping.
- 3d. It is at war with a distribution of duties and functions between the sexes.
- 4th. The enfranchisement of woman would disturb relations as venerable as government itself, and radically change our domestic life.

Shades of Jeremy Bentham and Sidney Smith forgive! After publishing to the world that immortal oration of Noddleford, and refuting for all time such fallacies as the above, how amazing that Radical Republicans in the capital of the Empire State should repeat in the ears of the 19th Century state platitudes from the effete civilization of the Old World—that to their starving wives and mothers knocking at the door of the political citadel, instead of bread and the ballot, they should give stones and twenty years more of degradation in disfranchisement.

But if it be true that public sentiment is not prepared for this just and beneficent measure, then is it the duty of our leaders, instead of stereotyping the ignorant prejudices of the people into statutes, and constitutions, to educate this public sentiment, by the utterance of sound ideas, by the example of honest action. When God gives new truths to the few, it is that they may win the response of the many. There is no blunder more constantly made by politicians than the assumption that the people are never ready for an onward step.

The people were ready for emancipation so long before the Government declared it that, when it did come, the measure called forth but little enthusiasm. It is not so much the will of the people that troubles the politician as the safety of the party in power. This committee denies the ballot to woman, and gives it to the black man, for the same reason—party success; not because they think public sentiment is ready for either, for in their uncertainty they dare not submit the question of the black man separately to a vote of the people. "But the measure is so revolutionary and sweeping." When we abjured King George, and declared all men equal, we inaugurated a very revolutionary measure, undermined kingdoms and empires, deranged the political, commercial, and social interests of two continents, and upset innumerable family relations, by crowding husbands and fathers into untimely graves. Had the Honorable Suffrage Committee been in Boston Harbor they would have objected to throwing the tea overboard as too revolutionary a measure; they would have scouted Jefferson's radical declarations, as absurd in view of the royal facts on every throne in Europe, and the divine command, "Honor the King." After revolutionizing, as we have just done, the entire system of labor at the South, the social and political status of a race, and in pressing a measure for which public sentiment seemed unprepared, deluging the land in blood, how futile is such reasoning as the above in the mouths of those who inaugurated this second revolution.

Again, "The enfranchisement of woman is at war with the distribution of duties and functions between the sexes." The plea of tyrants in all ages. Says the English peer, "I'll make laws and govern; let the peasant till the earth, and provide the sinews of war." Says the proud slaveholder, "I'll read, and write, and think; let the negro hoe the sugar, rice, and corn." Says the New York Suffrage Committee, "We will do the voting; let women pay the taxes. We will be judges, jurors, sheriffs; and give women the right to be hung on the gallows." Napoleon once said to Madame de Staël, "Why will you women meddle with politics?" "Sire," she replied, "if you will hang us, we must ask the reason why."

The functions of the sexes! What particular function does it require to vote? In the discussion on this point, we hear of property, education, morality, sanity; yet "white males" vote without either, and women possessing all are denied the right. While different men have different duties, different functions, different spheres, ranging from the

heights of Parnassus to the bowels of the earth, why legislate all women into a nut-shell? Because a man is a father must he needs be nothing else? Are lawyers, merchants, tailors, cobblers, boot-blacks less skilled in their specialties because they vote? Because some women are mothers, shall all women concentrate every thought in that direction? and can those who are mothers be nothing else? Have not those who are training up sons and daughters an interest beyond the home, in the great outer world, where they are soon to act their part? If women should vote one day in the year, must every duty and function of her being be subordinated to that one act during the whole 365?

Many men, possessing the right of suffrage, never exercise it; many more use it indifferently once a year, or sell it to the highest bidder; and on what principle does the theory rest that, if woman had this right, she would desert husband, child, and home, and reserve all her love and care, her smiles and enthusiasm, for the ballot-box? No; woman's love for man is not based on the statutes of the state, nor the maternal instinct on the second article of the Constitution. Whatever distribution of duties and functions are fixed by Nature we need no legislation to enforce. So long as the fact of motherhood does not release woman from taxation, and the necessity of earning her own bread it should not deprive her of that right most needed for her protection. If the 40,000 drunkard's wives in this state have the necessary functions to provide food, clothes, and shelter for worthless husbands and helpless children, they have the necessary functions to go to the polls and vote for such social and sanitary laws as shall end the vice of intemperance.

"But," says the Committee, "this measure would disturb relations as venerable as government itself."

So said objectors twenty years ago in this State when woman was first secured in her rights of property. Some of our most distinguished lawyers prophesied a social convulsion on the adoption of that measure. But it came without earthquake or tornado. In a single hour, by a stroke of the pen, the women of the Empire State were crowned property-holders. But only those who had felt the iron teeth of the law took note of the onward legislation. It was a mighty wave on the shores of progress, that made scarce a ripple on the surface, washing the feet of the lonely traveler on the sand, though unheeded by the multitude on the bosom of its waters.

The ballot in the hand of woman will bring neither the millenium nor pandemonium the next day; but it will surely right many wrongs. It will open to her the colleges, the professions, the profitable and honorable walks of life, and give her better wages for her work. In securing to woman self-respect, independence, and power, we shall purify and exalt our social relations. Helpless and dependent, woman must ever be the victim of society. "Give a man a right over my subsistence," says Alexander Hamilton, "and he has a right over my whole moral being."—*New York Independent.*

How Mr. Lincoln Endorsed the Negro.

BY SAMUEL WILKESON.

In the third year of the war, William Johnson, a negro messenger in the Treasury Department, who added to his pay and his duties the emoluments and honor of shaving President Lincoln, went to Wm. J. Huntington, the cashier of the 1st National Bank in Washington, to borrow one hundred and fifty dollars on his note of hand. Mr. Huntington, who is as kind to the poor as he is rigid in adhering to the rules of good bank management, listened favorably to the financial proposition of William, and asked him what he wanted to do with the money. "To finish my little house," said he. "I have to require a responsible endorser; can you give me one?" "I reckon I kin," replied William, straightening himself up with solid dignity. "I kin give you Abram Linkin!" "Oh! he will do," said the cashier, who turned to his desk and drew two notes for seventy-five dollars each, payable respectively in sixty and ninety days. William got Mr. Lincoln's endorsements, and got his money.

When the first note fell due it was not paid, and Mr. Huntington, soon after, having business at the Treasury Department, sought for the colored defaulter to his big bank. William was not in his messenger's chair. Poor William was dead. The cashier, in the course of time, having occasion to do some business with Mr. Lincoln, took with him William's two promises to pay. After concluding his interview with the President upon the matter principal in hand, he said, "Mr. Lincoln, the barber who used to shave you, I hear, is dead." "Oh, yes," interrupted the President, with feeling; "William is gone. I bought a coffin for the poor fellow, and have had to help his family." "Well, Mr. Lincoln," resumed the cashier, "I was going to say that I had in the bank two small notes of William's endorsed by you, which I will now surrender to you." "No, you don't," said Old Abe, with lively firmness, and uncoiling himself upward in his arm-chair. "I endorsed the notes, and am bound to pay them; and it is your duty to make me pay them." "Yes," said the cashier, "but it has long been our custom to devote a portion of our profits to charitable objects; and this seems to be a most deserving one." Mr. Lincoln, however, stood firm on his obligation and his purpose to pay his endorsements. "Well, Mr. Lincoln, I will tell you how we can arrange this," finally said Mr. Huntington. "The loan to William was a joint one between you and the bank. You stand half the loss, and I will stand half. You pay one of the notes, and I will cancel the other." Old Abe flung his leg over the arm of his chair in that irresistibly funny way he frequently had of musing over a proposition. He thought a while, the light playing all over his expressive face, then straightened up, his sweet, patient eyes full of laughter. "Mr. Huntington," said he, "that sounds fair, but it is insidious; you are going to get ahead of me; you are going to give me the smallest note to pay. There must be a fair divide over poor William. Reckon up the interest on both notes, and chop the whole right straight through the middle, so that my half shall be as big as yours. That's the way we will fix it."

And that is the way the grand man "fixed" the discharge of all his obligations—scrupulously exact, religiously honest, proudly independent.

The cashier laughed, and, as he handed the notes to Mr. Lincoln, said, pointing to his signatures upon their backs, "After this, Mr. President, you can never deny that you endorse the negro." "That's a fact!" said Old Abe, laughingly; "but I don't intend to deny it." And doesn't the negro endorse him and his works? God bless his memory.

For The Spiritual Republic.

Letter from Boston.

MASSACHUSETTS ASSOCIATION—ABINGTON PICNIC—MUSIC HALL—LYCEUM, ETC.

The above named association held its semi-annual meeting in the Melancon Hall in this city, on Thursday the 25th of July. From the reports of the missionary agents who have been earnestly at work for some seven months, it has been most successful in accomplishing the object contemplated in the organization of the society. Wherever the workers have gone, they have found listening ears, and warm hearts to bless them for coming, and the association for sending them. The south-eastern part of the State has been pretty thoroughly visited, and the promise for future results, if the work is followed up, is most abundant. A part of the north-east corner has shared in their labors with similar prospects. Brother E. S. Wheeler, and Sister Horton, who have been the principal agents thus far, are the right sort of workers. They enter into the work for the love of it, and impelled by an imperative sense of duty. Brother Wheeler is laboring for one half the amount he is offered in other business, and Sister Horton for less than she would receive in the regular work of lecturing. They have given as many as thirty lectures in a month. In this particular, Massachusetts has taken the lead, but it is to be regretted that the Spiritualists of the State are, as a whole, so little interested in this most important movement. Genuine Spiritualists are realizing the mutability of human nature, and the fact so common to all spiritual dispensations, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." During the session, the Secretary went out into the city and called on the rich Spiritualists for contributions. He stated that he called upon one possessing his many ten thousands, but who refused to give one dollar for this object! And yet this Spiritualist (?) gives his hundreds, if not thousands to the popular churches! He is no doubt one of the practical believers in that kind of Spiritualism inculcated by Judge Edmonds, in his late letter published in the BANNER OF LIGHT. That is, he is so fearful of sectarian Spiritualism that he takes special pains to keep the church seats alive by attending and supporting them, while carefully abstaining from giving any material aid to the cause of Spiritualism. An effort was made to induce the association not to send delegates to the National Convention, but fortunately without success. The association continued its regular sessions but one day, as one of Dr. Gardner's Picnic's came off on Friday, and the Convention merged itself in that; the result of which was a collection of some hundred dollars or more for its nearly depleted treasury. Over two hundred dollars in all was raised for carrying on the Missionary work in the State. Some of the Spiritualists of the hub have hired Music Hall for the ensuing season. It is not yet understood whether it will be a free meeting, or an imitation of those formerly held here, where each one must pay ten to fifteen cents fare to gain the chance of hearing the truth. It is a disgrace to the Spiritualists of Boston that the doors of truth have been so long barred to them. We are not informed that the projectors of this meeting have any other purpose than merely sensation meetings, but there is a less pretentious class, who are at work in a practical way. They have already a Lyceum organized, and propose, in connection therewith, to carry on regular Sunday meetings with such speakers as H. Storer and H. C. Wright, whose names are a sufficient guarantee of real, earnest, practical work. We bespeak for the movement the assistance of all true Spiritualists. As Music Hall meeting is assumed by the wealthy, let another be upheld by every true worker. The Lyceum movement is becoming very popular in this vicinity, and I disposed to think that in many respects the New England Lyceums will soon surpass those of other sections. So as physical culture is concerned they do not compare with New York or Philadelphia. (The Yankee can't stop culture his muscle, he is in such haste to bring out the resources of his brain.) But in other respects they are at work in the way of progress.

Boston, August 1, 1867.

The *American Agriculturist* says: "WASH THE TEETH NIGHT.—A few who inherit good teeth, and care no for 'looks,' neglect brushing them; but none who dy cleanliness and a sweet breath, or who wish to serve their teeth, good or bad, as long as possible, neglect to brush them well one or more times with a brush so stiff as to clean them well, but not so as to wound and irritate the gums. They should be brushed both night and morning; but if only once, let done the last thing before retiring. Portions of sweets, etc. left on or between the teeth during the decay or acidity, and corrode the enamel, and thus greatly injure them. If the cavities between and in the teeth be thoroughly brushed out with water at and when rising, it will add years to their life and freedom from pain. Most of the tooth-powder sold contain an injurious acid, which, though it gives teeth a clean, white surface, does it at the expense of the natural surface. A little hard soap, properly perfumed, is the best possible application. We recommend even the finest charcoal, or prepared clay, for though inert, they wear upon the enamel."

An old Canadian hunter declares that the real wild deer are not all killed when young (as the once a year and are always surrounded by other which prey upon them, as dogs, wolves, bears, etc.), is that "no dog or other animal can smell the track or fawn, while the latter is too young to take care of."

He stated that he had often seen it demonstrated had taken his dogs over the ground when he had fore seen them pass, and they would take no notice, track, and could not be induced to follow when the spot, while they would instantly discover the any deer not having young ones. This is but one the adaptation of natural laws to preserve life most needs protection.

MOTHER.—Young man! Thy mother is thy best friend. The world may forget thee—thy mother will not; the world may willfully do thee many wrongs—thy mother will not; the world may persecute thee while living, dead, plant the ivy and nightshade of slander grassless grave, but thy mother will love and while living, and if she survive thee, will when dead, such tears as none but a mother weep. Love thy mother.

Notices and Reviews.

HOME AND FRIENDS, by M. Amaden Woodbury.

Oh! there's a power to make each hour
As sweet as Heaven designed it;
Nor need we roam to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature found us;
For life hath here no charms so dear
As home and friends around us.

We oft destroy the present joy,
For future hopes—and praise them;
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them!
For things afar still sweeter are,
When youth's bright spell hath bound us;
But soon we're taught that earth hath naught
Like home and friends around us.

The friends that speed in time of need,
When hope's last reed is shaken;
Do show us still, that come what will,
We are not quite forsaken.
Tho' all were night, if but the light
From friendship's altar crown'd us,
'Twould prove the bliss of earth were this—
Our home and friends around us.

The above is set to appropriate music. Published by Root and Cady, 67 Washington street, Chicago. Price 30cts.

ECHOES.—By Mrs. M. A. Archer, volume first, Hartford, Conn., Lockwood & Co.

This is an unpretentious little book of poems. Not too inviting in its appearance, though plainly printed and substantially bound. In reading it, however, one finds much that is pleasing and cheery. The author has selected subjects mostly of a personal character, or of incidents closely connected therewith, which, while preventing scope of thought and grandest poetic expression, gives opportunity for tenderness, pathos and sweetness, which is often improved most favorably; and, too, well-timed moral lessons are clearly and earnestly presented in many of the best pieces.

THE GREAT SOUTH-WEST, Missouri and Kansas, with a township map. By W. Nicely, St. Louis, R. P. Studley & Co., Price \$1.50.

The above work is truly denominated a "Plain Guide" for emigrants and capitalists, embracing a description of the States of Missouri and Kansas, showing their topographical features, climate, soil, timber, prairie, minerals, water, amount of government lands, location of valuable mineral lands, the various railroad lines completed and projected, table of distances, homestead law, with incidents of two years' travel and residence in Missouri and Kansas, and other valuable information, also a new and complete township map of Missouri and Kansas.

The author of this book is a man of culture and clear perceptions, fully imbued with the love of doing his work, no less than desires for it to accomplish its intended results.

The book is not only a source of valuable information, but is written in a style pleasantly readable, thus rendering it attractive and useful. It is a duodecimo, neatly bound in muslin, and will be sent to any part of the United States and Canada on receipt of price. For sale at this office.

Messrs. Root & Cady, 67 Washington St., have placed on our table the following sheets of New Music:

"Poor Carlotta!" (the last words of Maximilian), words by Paulina, music by F. W. Root, 30 cents; "Midnight Winds," words by Clarence May, music by Wm. T. Rogers, 30 cents; "Kittie Moore," words by L. J. M. Newcomb, music by C. R. Newcomb, 30 cents.

The above are some of their latest publications, all of them good.

Editorial Notes and Clippings.

The colored citizens of Chicago observed the anniversary of the emancipation of the slaves of the West Indies, August 1st, by a picnic at Haase's Park, under the direction of the Methodist Church, and another at Cold Spring Grove, under the supervision of the Baptists. In the evening the Methodist wing held a jubilee at Wabash Avenue Rink, and the Baptists enjoyed a festival in their own church.

The Mexican Legation are confident that Maximilian's body will be surrendered to Admiral Tegethoff.

The Spiritualists of Washington D. C. are soon to organize a Children's Progressive Lyceum; Mr. and Mrs. A. J. Davis are to assist in so doing. The condition of the Society there is very encouraging.

Garibaldi announced to a great meeting recently held at Pistoria, Italy, that the time had come for liberating Rome from Papal tyranny, and restoring the city to her ancient freedom.

Maximilian was a cousin to Queen Victoria, the Queen of Spain, and the Kings of Italy and Sweden; a brother-in-law of the King of Belgium, and a brother of the Emperor of Austria. He was, in fact, connected by the ties of blood and kindred with all or nearly all the crowned heads of Europe.

The proposition to give the suffrage to women has been rejected by the New York State Constitutional Convention by a vote of fifty-one to twenty.

The Spiritualists of Rochester N. Y. have changed their place of meeting to Schlitzer's Hall, where they have lectures every Sunday and Thursday evening. C. W. Hibbard is president of the Society. The Lyceum holds regular sessions Sundays at 2.30 P. M., Mrs. E. L. Watson Conductor, Mrs. Amy Post Guardian of Groups.

The Appletons have issued "Christianity and its Conflicts, Ancient and Modern," by G. E. Marcy. He estimates that one-third of the United States deny the divinity of Christ, and classes them as follows:

Spiritualists.....	635,000
Unitarians.....	543,000
Universalists.....	1,000,000
Jews.....	500,000
Infidels and skeptics.....	2,000,000
Total.....	4,678,000

He supposes there are eight millions of this same class in Europe, leaving out of the sixty million Protestants in the world, less than forty-five million Christians.

Mr. Conway, sent South by the Union League and Congressional Committee, reports two Union Leagues in the eleven Southern States, with a membership of two hundred thousand loyal voters.

Thomas R. Hazard in a letter to the Newport (R. I.) Daily News says that he has visited the South, (Florida and other states) and felt himself perfectly secure from harm among the people. As far as he could judge, "the people of intelligence generally felt that they were hopelessly conquered, and were not only willing but anxious to be returned to their places in the nation they had so unwisely sought to destroy." With this experience he very severely criticises Wendell Phillips' remarks on the release of Jeff. Davis. He thinks Mr. Phillips should be entitled a "fiend."

Private Semmes grumbles. He takes exception to the sympathy shown in this country to the Cretans, and says we admire and take care of everybody's rebels but our own.—Exchange.

Of course. We choose our own company, and it makes a deal of difference to us whether a state rebels against the best government ever known, or a people against one of the meanest ones.

The colored citizens of the First Ward in Washington have organized a mutual benefit association. Alexander Hinderson is president and W. H. Sevasson corresponding secretary.

The Coachmakers' Union of Newark, N. J. have commenced to take steps for the organization of a co-operative coach and carriage manufactory.

A chime of forty-two bells, to be placed in the Exposition, is played like a piano-forte with perfect ease to any tune. Four years were spent in the construction of the instrument.

A Michigan Exchange says: "The advocates of Women Suffrage succeeded in passing the amendment to the clause of Sec. 1 of the Article on Elections, striking out the word 'male.' This triumph was received with considerable merriment, but will doubtless be of short duration as only a few members over a quorum were present when the vote was taken. A reconsideration will no doubt follow the return of the absent members."

We remember that there was "merriment" in the Wisconsin Legislature when the question of "Woman Suffrage" was acted favorably upon, and by a political hocus-pocus the action was "reconsidered;" but it was reconsidered, by a full vote, with a large majority in its favor. If the present report from Michigan is correct we'll risk the final result.

The young man who attempted to assassinate the Czar of Russia on June 6th, has been tried, found guilty and sentenced to hard labor for life.

In England land is rented, first to the gentleman farmer, next to the managing farmer, who employs poor laborers.—Thus, the laborer works for three.

By an Imperial ukase, all political and governmental distinction between Poland and the Empire of Russia is obliterated, and Poland is absorbed into Russia as one of the Provinces of that Empire.

There is an old farmer in Northern Ohio who gets up at daylight, builds a fire, puts on the tea-kettle, dusts the furniture, goes to the stable and feeds the horses, then calls up the folks. Having a taste for reading he goes to a room where he keeps his books, builds a fire, sweeps out, and reads till breakfast-time. This is Ben Wade, Vice-President of the United States.

The bill abolishing imprisonment for debt, which some time ago passed the Corps Legislatif of France, has finally passed the Senate, and is now a law of the Empire.

The Sultan in his travels has a personage whose function is unique. This is a butcher. By the Mohammedan law a true believer must not eat meat which has been slaughtered by Christians, since they do not invoke the Deity while killing cattle for food. So the Sultan's attendant is both a butcher and a priest.

The editor of the Paris La Co-operation having opened a subscription with a view to offering a medal to John Brown's widow, received the subjoined letter from Victor Hugo:

"Hautville House, July 3, 1867.

"Sir: My name belongs to all who would make use of it to serve progress and truth.

"A medal to Lincoln calls for a medal to John Brown. Let us cancel that debt pending such time as America shall cancel hers. America owes John Brown a statue as tall as Washington. Washington 'founded' America, John Brown diffused liberty.

"I press your hand. VICTOR HUGO."

From twenty to thirty thousand peasants, from the Italian provinces, went to Rome on foot for St. Peter's Day. They walked day and night, and all the roads leading to the Eternal City were crowded with them.

Read J. W. Free's advertisement among Business Notices, on the fifth page of this paper.

Marshall Crane, a colored man, has obtained a divorce from his wife in a Chicago court, on the ground of excessive cruelty on her part, the first case of the kind in Illinois. The whites have the start of the colored folks, by many hundreds of divorces.

There will be a business meeting of the First Society of Spiritualists on Sunday, 11th inst., at Crosby's Music Hall, at 1 o'clock, P. M.

The Ballot for Women.

The Chicago Social Science Association is now ready to send to the people of Illinois petitions asking the Elective Franchise for Women.

We want these petitions circulated in every city, town and hamlet. We want them presented for signatures in churches, bar-rooms, lecture-rooms, shops, kitchens, everywhere where a citizen of Illinois may be found. When the signatures are obtained, the petitions may be returned to the Secretary, to be sent to the next Constitutional Convention of Illinois.

Will the lovers of justice send for these petitions, and see that they are circulated in their neighborhood? Considerable expense is being incurred in printing and in circulating them, and those who would aid in this work may do so by sending stamps for postage on the petitions they order.

All communications should be addressed to Mrs. H. F. M. Brown, Corresponding Secretary, P. O. Drawer, 5856, Chicago.

P. S.—Will Editors in the State, who are in favor of Equal Rights, copy the above?

THE HOME CIRCLE.

"The safe sweet corner of the household hearth
Behind the heads of children."

THE HEART'S DEAD.

Battle the windows, wind!

Rain, drip on the pane!

There are tears and sighs in our hearts and eyes.

For the life we live in vain.

The gray sea heaves and heaves,

On its dreary flats of sand!

And the blasted limb of the churchyard tree,

Shakes like a ghostly hand.

The dead are engulfed beneath it;

Sunk in the grassy waves;

But we have more dead in our hearts to-day,

Than the Earth in all her graves.

The Logic of Legislation.

A notable specimen of the disinterestedness with which men perform their self-imposed functions as the "natural guardians of woman" is to be found in the recent doings of the Common Council of St. Louis. That body of immaculate reformers were suddenly seized with a probably truthful conviction, that the morals of their town required looking after. Licentiousness of the most open and unblushing kind was rife in their midst, and something must be done to vindicate the fair fame of their city. The ordinary municipal "pulling" of houses of ill-fame, did not, by any means, satisfy these zealous defenders of public purity. Something more vigorous and startling was required to protect the men of St. Louis from the insidious wiles of its abandoned women. On every side it is fair to suppose they were falling victims to the enticements held forth by these evil-doers, and a general suffering in person, in purse, and in reputation must have been the consequence. Therefore, it was decreed that any woman of the town found sitting at the front window of her residence, or standing in the front yard thereof, should be liable to arrest and a fine of \$250, or in default of such fine, or security to the same amount for future good behavior, to a lengthy imprisonment.

Brave councilmen! Valiant defenders of public morals! Tender, magnanimous guardians of the interests of woman! Who shall say that the sex has need of any further protection than such as is afforded by her "natural defenders?"

Let us look at the case for a moment. The best and most reliable statistics show conclusively that the vast majority of these women have been originally brought to this wretched calling by the persistent and intriguing licentiousness of men, or by the despair which the inequality of work and wages, the result of man's legislation, presses home upon women who are obliged to earn their own bread. The pulpit, the press and the law-making powers of the land, all masculine agencies, acquiesce in this state of things; the one wing publicly damning the victims for this world, the other damning them for the next. Shut out from every possibility of earning a decent livelihood, forced by the most pitiless and unrelenting proscription, to remain in an avocation in which the supply is so unequal to the demand that it yields, for a year or two, at least, a better income than any other employment open to women, one would think that they were, at least, entitled to such recognition as men give to a brute who has served them. Surely, all the masculine boasts of chivalry and magnanimity might yield us so much fruit!

But these women, betrayed, reviled, spit upon by the whole world, sometimes turn upon their betrayers, and entice them into houses of ill-fame; become, in their turn, seducers! What agencies do they employ? By what means do they make them available? Have they anything like the power and prestige which men use to corrupt the virtue of women? No, they simply nod, or smile, or beckon; sit at front windows, or stand in front yards. The original seducers, the men who, by means of fraud or force, or still worse, by invoking the aid of love, overcame the woman, went scot free. But these victims, who, when their youth is wasted, and their charms despoiled, are forced, by the necessity to earn their daily bread, to turn victimizers, are hunted in the most ruthless manner.

It is urged that these retributive measures on the part of men are necessary to the preservation of public morals! If, then, the moral courage of men is so much weaker than that of woman that while the latter may be safely left unguarded against the terrible power which is daily exercised by men for their destruction, men must be guarded by all this enginery of legislation, against the nods and becks and wreathed smiles of abandoned women, does this fact prove the fitness of the male sex to become the natural defenders of the female? On the whole, does it not seem that the more direct way of conserving public virtue, would be to put into the hands of women political power to avenge their own wrongs, and so, by lessening the race of seducers and their victims, protect the male sex in general against the insidious temptations of women sitting at front windows and in front door yards?

Nature and Life: by Robert Collyer.*

We have received this beautiful volume from the hand that wrote it, and as both book and author are pleasantly related to our own "home circle" we feel that this is the proper place to print the few words which we have to say of it.

And first of its exterior. It is like its author, simply neat and plain at first look, but examined closely, breathes from every page, the love of the beautiful, and especially the intense book-worship which characterize him. The delicate paper, the exquisitely clear type, and the general harmony and finish are, we somehow feel certain, the result of the author's own oversight, and we like the book the better, because it is even in these respects true to him.

The sermons themselves are nearly all old favorites. It is like criticizing a beloved friend face to face for us to speak of them. Yet apart from any personal liking it is little enough to say of them, that they are of the freshest, sweetest, purest, pulpit utterances ever printed. They came every one of them warm and glowing from the speaker's heart, and no diablerie of printer's ink can rob them of their throbbing life, their earnest, genial fervor. Mr. Collyer's nature is pure and true, and seeks ever the sunlight. His instinct perpetually warns him away from the knottiest problems of social science; he shuns rude contact with the foul, unnamable wrongs which darken the earth, and how-

ever he may hammer away at the half-forged bar of an opinion, he will never dig down into the noisome caves of the earth to bring up the unsightly and forbidding ore. But all topics that stand related to ordinary life he takes up and invests with a charm that is irresistible and never to be forgotten.

The book will be a blessing to many homes and many souls; but to none can it be so inexpressibly precious as to those who recall with every paragraph the beaming eye, the resonant tone, the earnest manner, which sent the truth home with power and pathos to the hearts of its first hearers. To some of us "Light on a Hidden Way," was Heaven's benediction shining down upon a freshly heaped grave. "Ascending and Descending Angels," touches the keynote of that strain through which our solemn dirge swelled into an *Io Triumphant*. "What a Leaf Said," poured all the splendor of an October day upon life's commonplaces, and made them glorious forever; and "Faith" and "Hope" and "Love," inspired a little band of warm-hearted reformers with new zeal for the work their hearts yearned towards, yet trembled to undertake. So it is that the blessing which the author breathes upon his book in his tender and beautiful preface, wakens a sympathetic echo in some hundreds of loving hearts.

* Nature and Life. Sermons by Robert Collyer. Boston, H. B. Feller; Chicago, John R. Walsh.

Mrs. BRIGHAM YOUNG, JR.—A party of New York ladies called on Mrs. Brigham Young, Jr., at the St. Nicholas Hotel, a few days since, for the express purpose of conversing in regard to the "peculiar institution," of which that lady's husband is a principal supporter. The conversation seems to have been highly satisfactory to all concerned in it, and from a report by one of the ladies, printed in the N. Y. World, it would seem that it would hardly be surprising if the whole party should prove speedy converts to Mormonism. And indeed, if we are to trust the report, as no doubt we may, it is seldom that a few facts and some sound common sense were ever put to a viler application, than by the self-possessed and witty lady in question.

It is very true, indeed, that all Gentile gentlemen are "not insensible to the beauty lying about them," and that their wives are often fully cognizant of the fact. It is equally true that the wife whose husband remains faithful to his marriage vows, is often in a sadder predicament than she who shares her husband's love (?) with the Cyprians of the town; since while the one only loses her respect and affection for her husband, the other becomes, in addition, a walking catalogue of diseases; but it is not true that man was made so different from woman, that unbridled indulgence is necessary to him; and we certainly prefer to live in a society where it is at least possible for a man to live in accordance with the law of purity, rather than in one in which such abstinence becomes by the force of public opinion and example, impossible.

That Mormon concubines—wives they are not—are proud to become mothers is certainly a fact to their credit, if only they were careful that their children should be worth the bearing. As it is, it is probably the one grain of salt which preserves the whole fabric of their lives from putrescence. As for the "playful pertinacity" with which these fractional wives seek to attract the exclusive attention of their lords; and the "graceful courtesy" which characterizes the polyangular arrangement called the Mormon home circle, we pronounce it unmitigated humbug. A single line from a poet who knew more about the "human nature" of that kind of woman, than Mrs. Brigham Young, Jr. (which by the way is a misnomer; according to her own showing, there is no such person), would probably tell to a much more august assemblage of New York ladies, in a much greater space of time, hits the truth a great deal nearer:

"Hell hath no fury like a woman scorned."

VOICES FROM THE PEOPLE.

"Let every man have due liberty to speak an honest mind in every land."

Sweet are the counsels of a friend,
To peace and happiness they tend;
E'en when he chides, his words are sound,
And heal, although they search the wound.
As fragrant ointments do impart
A sweet sensation to the heart,
So doth the friendly counsel prove
Of those who counsel us in love.

For The Spiritual Republic.

Letter from England.

EDITOR SPIRITUAL REPUBLIC: As many of my friends in the United States will be surprised to hear from me in the great metropolis, London, I ask the favor of this opportunity of informing them as well as to give you a word of greeting from the old world, if not intruding too much upon other valuable matter contained in your paper, which has greeted me on this side of the Atlantic.

I left my home in Rockford, Ill., on the 11th of June last for a few months sojourn with relatives in Europe, intending to call at your office on my way; but the inclemency of the weather during my few hours stay in Chicago prevented which disappointed me very much, as I was anxious to meet with the friends there; also hoping thereby to obtain the names and residences of some of the advocates of a beautiful philosophy on this side the Atlantic. Circumstances prevented me in New York also, from being able to meet any of the friends of progress there, who again disappointed me. However, I still hoped it would be a way opened.

We sailed on the 15th of June in the "City of Paris," while standing up on the deck of that noble vessel, a sea of loneliness crept over me, for home seemed so far away with all its belongings, and individuality seemed small without the society of loved ones. I felt then how much of was left behind, and I never more fully realized the necessity of sympathy, than at that time. I found our passer all intelligent and sociable; they represented many of Christianity, and sects. The Roman priest, Episcopalian, Presbyterian, Baptist, &c. Yes, and I found so, Spiritualism represented in the person of M. J. He son, of Toronto, C. W., and Mr. H. R. Freeman, of Milwaukee, Wis. They are both firm believers in that philosophy of noble sentiments. There were several of progressive minds, but to the two former gentlemen was indebted for the many little attentions so necessary

acceptable to a woman in travelling so great a distance alone.

Mr. Freeman has been a pioneer in the cause of Spiritualism, and with open heart and ready hand has ever been one of the first to advance the truths of Reform.

After arriving in Liverpool, I spent a fortnight in visiting my native home, near Richmond, Yorkshire; then to London, where I now am; and here I again met four of the friends who were passengers on our way over the sea. One of them was Mr. Freeman, and with him I called at the office of Mr. J. Burns, Proprietor of Progressive Library and Editor of "Human Nature." Mr. B. is a Scotchman by birth, and is one of nature's noble productions. He is gifted with one of the most clear and comprehensive minds I ever met with, full of energy and earnest zeal for the cause he is now engaged in. He is advocating the principal reforms of the age, advancing many new ideas in regard to them, and as he is so good a judge of "human nature" he will carefully break the crust of conservatism, which is pretty hard in this country, and before the people are aware of it, many will find the good things beneath it, and commence to do their own thinking as well as eating. Mr. B. also, finds a ready helpmeet in his companion who is ever by his side to assist him in whatever her hands find to do. They have two lovely little boys, perfect representations of a healthy and happy union. May the blessings of angels be showered upon them for the good they are doing. I spent a short time very pleasantly at the residence of Mr. and Mrs. Tabbs; they are both highly intelligent persons and interested in all reforms, calculated to elevate the human race. Mrs. T. is an American lady, has resided in England but a few years.

I also formed the acquaintance of Mr. J. H. Powell, one of the late Editors of the "London Spiritual Times." He is a man of talent, and very much interested in the world's reform, but lack of physical strength and health prevents him from doing what his mental and spiritual capacity dictates. He is now contemplating a journey to the States hoping thereby to recruit his health, and also find a wider and more open field for his mental labors. There is so much conservative caste in this country it is much harder for workers in reform, than in the States, but the time will come when the wheels of progress must move faster.

The friends in England are looking forward with much pleasure to the arrival of Mrs. Emma Hardinge who is soon to be with them.

I start to-day with the friends for Paris, and shall stop a short time in London after my return from there, for there are yet, in this city, many places of note I have not visited. I had forgotten my resolve to make this a short letter, therefore, will conclude with a hearty wish for the long life and prosperity of your invaluable paper, and for the cause of progress in my dear adopted country to where in a few months I hope to return. I am yours for Truth,

M. MOULTREOP.

London, England, July 14, 1867.

From E. M. Leonard.

DEAR REPUBLIC—I have suffered much for you of late. I feared your enemies had prevailed, for a little time, on account of your faithfulness and almost unprecedented boldness; but I rejoice in your appearance once more. You are dear to me, and were you to die, it would, me thinks, be apparently an irreparable loss to humanity. We would not profanely forget that God reigns, and that He will work out all His designs, i. e., the Infinite, will in no sense suffer defeat. It appears that man may help forward and accelerate, if he cannot destroy, God's work.

May it be that your trials and difficulties in the way of duty are all past. Not that I would have it no longer necessary that you should fight your way, but my prayer is that your wheels may no more be blocked, and you brought temporarily to a dead set.

You have no alternative but to proceed in the way you are moving, or stop your pens. Shall departed spirits no longer subject still continue to fear the powers of earth? Alas! Does capital suppose she can subdue the world of spirits? Let Spiritualism give up all pretensions, or yield to the truth of God, and become a true exponent of it in all her organs. Let her arise quickly into the regions of spirituality, or she will be the worst of all powers, if, indeed, she could have any power with man.

THE SPIRITUAL REPUBLIC has struck boldly for the right, and let every lover of his race or of himself, sustain it in its noble course. Humanity has an interest in it. Let its editors resolve to lay down the pen and take up the hoe rather than consent to declare less than the whole truth on all subjects coming under discussion, and announce the fact that they cannot be sustained in the ways of truth by Spiritualists, so called, and that moment the cause of Spiritualism, mis-named, will be struck with death. I care not how extensively or broad her roots have struck. She must prove true to humanity, and to the principle of free discussion, or die.

Oberlin, July 27th.

For The Spiritual Republic.

Meeting at Williamsport, Indiana.

EDITORS SPIRITUAL REPUBLIC: We have just had a glorious time at Brother and Sister Clark's, Free Hall, six miles northwest of here—a two days' meeting characterized by more interest and harmony than usually attends in the pioneer movements of our cause. The meeting commenced on Saturday, the 30th inst., and closed on the eve of Sunday, the 31st inst. An organization was effected, and some thirty or forty members signed the Constitution and By-Laws, which is quite promising, when we consider that the meeting was a comparatively pioneer movement. Sister Thomas Clark having fulfilled the mission of John the Baptist, during the past year. The hall is large and finely finished, and stands a free offering from Brother and Sister Clark to the cause of humanity. With such spirits working for the advancement of our Philosophy, its triumph must come soon, and be decisive. The speakers present were Sister Colby, of your State, Sister Clark and Brothers Hudson and Smith of this State. Miss Rue Small, of Greensboro, was in attendance, and favored the occasion with rare gems of melody and harmony. On the afternoon of Saturday, a party of Thomas Clark's guests, numbering half a score, made an excursion to the pine-covered hills of the adjacent neighborhood, near where Gen. Harrison encamped his army on the night after the battle of Tippecanoe, (November 9 1811) and were favored with some very

fine Indian improvisations through Brother Hudson, of Terre Haute. This party held a Conference in a gorge of Clark's Creek, and amidst the vine-fringed rocks over-hanging them, drank in the highest order of inspirational influence—in part by a song from Miss Small, that fell on the ear like the melody of some fairy land. If man would leave the great thoroughfares of life, poisoned by the inharmonious magnetisms of strife-ridden souls, and oftener seek Nature's solitudes, to commune with the angel world, his inspirational development would be far more rapid than now. But fearing we may grow tedious, we would say, in conclusion, that we hope as free and untrammelled flow of soul may characterize all our meetings, as did the one above referred to. W. S.

Alexandria, Ind., July 23, 1867.

An exchange in speaking of the magical strains of a hand organ, says: "When he played 'Old Dog Tray' we noticed eleven pups sitting in front of the machine on their haunches, brushing the tears from their eyes with their forepaws."

No statue that the rich man places ostentatiously in his window, is to be compared to the little expectant face pressed against the window pane, watching for its father when his day's labor is done.

PROGRESSIVE CONVENTIONS.

"A Progressive Convention is the mouth-piece of mental liberty. In the absence of freedom of Speech all our other rights are in jeopardy. Free Conventions are to America what tides and waves are to the ocean."

FOURTH NATIONAL CONVENTION.

To the Spiritualists and Progressive Reformers of the World: At the Third National Convention of Spiritualists, held at Providence, by adjournment from the 21st to the 25th of August, it was

Resolved, That this Convention and its successors be and hereby are declared to be a permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next annual Convention, and their successors are elected.

Resolved, That the objects of this Convention shall be the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools and Children's Lyceums, and circulating Spiritual literature among the people.

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold annual National Conventions of delegates from local organizations at such times and places as the President, Vice Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose.

Resolved, That annual appointment and record as delegates from regularly organized local societies shall constitute membership in the National Organization of Spiritualists.

Resolved, That until otherwise ordered, each local organization of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members, and that each State organization shall be entitled to as many delegates as the State is entitled to representatives in the Congress of the United States.

Resolved, That in adopting these articles this Convention has no power or wish to prescribe a creed, or in any way fetter the belief or limit the freedom of any individual mind, but that we declare our object to be the discovery of truth and its practical application to the affairs and interests of human life, and that we recognize everything that tends to the enfranchisement, development and true welfare of human beings as embraced within the range of the Spiritual Philosophy and the purpose of this National Organization.

Resolved, That any person, not a delegate, may, by invitation of the Convention, its Business Committee or President, take part in its deliberations or discussions, but shall not thereby be entitled to vote.

In pursuance of the above, the undersigned members of the Executive Committee have decided to call the FOURTH NATIONAL CONVENTION to meet on Tuesday, the 3d day of September, 1867, at Brainard Hall in the city of Cleveland, state of Ohio, at 10 o'clock in the morning, and to continue in session from day to day until Friday the 6th of September. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members," to attend and participate in the business which may come before said Convention.

NEWMAN WEEKS, Vermont, Chairman.
M. A. Blanchard, Maine.
Frank Chase, New Hampshire.
Mrs. Sarah A. Horton, Vermont.
Dr. H. F. Gardner, Massachusetts.
L. K. Joslin, Rhode Island.
G. W. Burnham, Conn.
Leo Miller, New York.
Mrs. Deborah Butler, New Jersey.
W. A. Danskin, Maryland.
J. C. Smith, Dist. Columbia.
A. E. Macomber, Ohio.
E. L. Wadsworth, Indiana.
S. J. Finney, Michigan.
Mrs. J. H. Stillman, M. D., Wisconsin.
Henry Stagg, Missouri.
Isaac Rehn, Penn.
Warren Chase, Illinois.
Thomas Garrett, Delaware.
V. B. Post, California.
M. O. Mott, Treas., Vermont.
Dr. J. A. Rowland, Sec'y, Dist. Columbia.
Mrs. Lita Barney Styles, Assistant Sec'y, Conn.
J. S. Loveland, " " Conn.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the Illinois State Association of Spiritualists, will be held at Galesburg, Illinois, commencing on Friday, August 23d, at one o'clock P. M., and continue until Sunday evening following. Each local society of Spiritualists or other reformers is entitled to representation in the following ratio, viz: each society is entitled to two delegates, and one additional delegate for each fraction of fifty over the first fifty members. Galesburg is a fine city, and the friends residing there pledge hospitality to all delegates who may attend the Convention. We hope to see a full representation from each local organization in the State.

S. S. JONES, Pres.
WARREN CHASE, Vice Pres.
GEORGE HASCALL, Sec'y.
MILTON T. PETERS, Sec'y.
E. O. SMITH, Treas.
Executive Board.

Progressive Quarterly Meeting.

The friends of Progressive Reform in Summit Co., hold their first Quarterly Meeting at Empire Hall, in the city of Akron, on the 17th and 18th of August. All are invited. Per order of the Society. S. S. STONE, Pres.
MISS SARAH J. STONE, Sec'y.

To the Workingmen of the United States.

The National Labor Union, organized in Baltimore by the Labor Congress held in August, 1866, having adjourned to meet in Chicago, at the Wabash avenue Rink, on the 3d Monday in August, 1867, it will assemble at the time and place mentioned, and you are hereby invited and requested to be therein represented by delegates, in accordance with the following basis of representation:

"Resolved, That every Trades' Union, Workingmen's Union, and Eight Hour League shall be entitled to representatives in this Congress by one Delegate for the first 500 members or less, and for every additional 500, or fractional part thereof, one additional Delegate; and every National or International Union shall be represented by one Delegate."

The events of the past year, affecting the rights of labor, forcibly teach the necessity for combination and concert of action among the working classes, before they can control that power existing within themselves, and use it for their protection and advancement. To successfully inaugurate such a movement, it is essential that the representation at Chicago should be national in its character, embracing representatives from all parts of the country and from every branch of industry that can send a Delegate. Do not fail, then, to meet the demands of the occasion, and by gathering in large numbers at the time appointed, give an earnest of the interest felt in this movement by the working classes, and their determination hereafter to assemble and discuss questions affecting their rights and interests, and to institute and carry on such measures as they may deem necessary for their protection and improvement.

J. C. WEALEY,

President National Labor Union.

C. W. GIBSON, Secretary.

Spiritualists' Picnic at Portage Bridge, Thursday, August 29, 1867.

The Spiritualists of Western New York have arranged to hold their third Annual Picnic as above, and extend a cordial invitation to all.

Selden J. Finney is engaged, and other prominent speakers are expected.

W. H. C. Hosmer, Esq., the "Bard of Avon," will recite a poem prepared expressly for the occasion.

Ample railroad facilities, by regular and special trains, are provided for at reduced fare, returning same evening.

J. W. SEAYER, Chairman Picnic Com.

Grove Meeting.

The Spiritualists of Boone Co. Ill. and vicinity; will hold their fourth annual three days meeting in Dr. Page's Grove, in the village of Belvidere, commencing Friday Sept. 6, 1867.

A. J. Fishback and other good speakers will be present. All who are in favor of moral and Spiritual improvement are invited to come and have a good time.

By order of committee

D. G. ESTELL, cor. sec.

Illinois State Fair.

The Illinois State Fair is to be held at Quincy, September 30th to October 5th. The grounds to be occupied, comprising eighty acres, adjoin the city and are to be connected with it by a horse railway. The buildings are to be of large size and well arranged. Especial attention has been given to the construction of the horse-track. It is one mile in length, and is the shape of a figure eight, which is said to be the best form. The grand stand is to be 750 feet long and capable of seating 15,000 persons. There will be 700 stalls for horses and cattle.

BUSINESS NOTICES.

WANTED.—A girl to do general housework in a small family. Will give permanent employment, and good wages. The best references required. For particulars, address John W. Free, Richmond, Ind.

ARTIFICIAL SOMNAMBULISM.—The undersigned proposes publishing by subscription his work upon Artificial Somnambulism and the Philosophy of Mind, of 250 pages, which will explain and describe all connected with the subject. Address Box 1222, Baltimore, Md. 26-3c. WM. B. FAHNESTOCK.

THE MACHINE FOR MISSIONARIES.—As everybody knows, there is but one Sewing Machine sufficiently simple and reliable for the use of Missionaries; and that is the Willcox & Gibbs.

So long ago as 1861, the Rev. A. T. Pratt, missionary of the American Board, writing to Mr. Willcox, says: "I have now had one of your machines for six months, and am ready to thank you for introducing them to the public—it is the only machine whose working is so sure and simple that I could venture to introduce it in Syria."

Persons wishing to consult a reliable clairvoyant physician, can do so by inclosing lock of hair with name and age, accompanied by two dollars, on receipt of which a written diagnosis with cost of treatment will be returned. Address, Dr. H. SLADE, Jackson, Mich.

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur, of Milwaukee, Wis., has removed his office to 112 Mason street, one street north of the Post office. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients a distance are cured by magnetized paper. All that is required is a prescribed envelope and fifteen cents. Magnetized paper and consultation fee to all who call at his office. Office hours from 10 to 12 M., 1 to 5 P. M., and 7 to 9 P. M. 3-10-1f

Mrs. M. C. Jordan, Healing, Prophetic and Business, edium, 133 Clark street, Room No. 9, Morrison's Building.

POLAND'S MAGIC BILIOUS POWDERS.—These powders are a sure cure for liver complaint, and all bilious derangements. They never fail. Can be obtained at all drug stores, or by mail. Price 50 cents. C. G. CLARK & Co., New Haven, Conn. Fuller, Finch & Fuller, Chicago, General Agents. 3-3-1y

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SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for THE SPIRITUAL REPUBLIC.

J. Madison Allyn, trance and inspirational speaker. Address, Woodstock, Vt., care of Thomas Middleton.

Mrs. Sarah A. Byrnes will speak in Stafford, Conn., Sept. 1st, 8th, 15th and 22d. Would like to make further engagements for the fall and winter. Address 87 Spring street, East Cambridge, Mass.

Joseph Baker, Janesville, Wis., will attend to calls for lectures on Progressive Reforms.

Mrs. H. F. M. Brown. Drawer 5656, Chicago, Ill.

M. O. Bent, inspirational speaker. Address Almond, Wis.

Mrs. Mary J. Colburn, inspirational speaker, will answer calls to lecture. Address Champlin, Hennepin Co., Minn.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Brandon, Vt.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

A. T. Foss. Permanent address, Manchester, N. H.

Dr. H. P. Fairfield will answer calls to lecture, address Drawer 2, Quincy, Ill.

S. J. Finney lectures in Troy, N. Y., until further notice. Address accordingly.

Lyman C. Howe, inspirational speaker. Address New Albion, Cataraugus Co., N. Y.

Wm. H. Harrington. De Kalb, Iowa.

Chas. A. Hayden, address Livermore Falls, Me.

Moses Hull, lecturer, address Hobart, Ind.

Dr. E. B. Holden, inspirational speaker. Permanent residence at Clarendon, Vt.

S. C. Hayford will answer calls to lecture and organize Children's Lyceums, if desired. Address, Coopersville, N. Y.

Harvey A. Jones will answer calls to lecture on Sundays in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and the Reform questions of the day.

Miss Susie M. Johnson will speak in Springfield during August in St. Louis, Mo., during September. Address accordingly.

J. S. Loveland. Address Boston, care of Bela Marsh during August. After which he will return West.

Mr. O. P. Kellogg speaks to the Friends of Progress at Monroe, O., the first Sunday, and at Andover the second Sunday of each month. Address, East Trumbull, Ohio.

Dr. Leo Miller will answer calls to lecture Sundays within a reasonable distance of Chicago. Address, P. O. box 2326, Chicago, Ill.

A. L. E. Nash will answer calls to lecture and attend funerals, in Western New York. Address Rochester, N. Y.

Mrs. Kate Parker, Marengo, Ill., lectures on Spiritualism, and Political Equality for Woman.

L. Judd Pardee, Philadelphia, Pa.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mr. Frank Reed, lecturer, Breedsville, Mich.

J. T. Bouse, Normal Speaker. Address, box 281, Beaver Dam, Wis.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street Cleveland, O.

Selah Van Sickle, Green Bush, Mich., will answer calls to lecture in that vicinity.

N. S. Warner, trance speaker, will answer calls to lecture in Iowa. Address Woodbin, Harrison Co. Iowa.

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

E. V. Wilson. Address Babcock's Grove, Ill.

A. A. Wheelock, trance and inspirational speaker, St. John's, Mich.

Mrs. M. J. Wilcoxson. Address Hammononton, Atlantic county, New Jersey.

Mrs. S. E. Warner will lecture in Rochester, Minn., during August. Will answer calls to lecture week evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis.

Mrs. A. C. Wilhelm, address box 14, Lawrence, Kansas, during Aug.

E. Whipple will speak in St. Louis, July 14th, 21st and 28th; in Clyde, O., Aug. 4th; in Geneva, O., Aug. 11th, 18th and 25th. Address Clyde, O.

N. Frank White can be addressed through August, Boston, Mass., care of Banner of Light. Will lecture through September, William-mantic, Conn.; October, Worcester, Mass.; November, New York City; December, Springfield, Mass.; January, Troy, N. Y.; February, Providence, R. I. Calls for week evening lectures will be promptly attended to. Address as above.

PUBLIC REGISTER.

We insert in this department the names of those whose address is an item of public interest.

Rev. Orrin Abbott. Address Chicago, Ill.

Rev. Adin Ballou, Hopedale, Mass.

B. J. Butts. Address Hopedale, Mass.

Warren Chase. Address 544 Broadway, New York.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Prof. J. Edwin Churchhill. Address Pontiac, Mich.

Mrs. Eliza C. Clark. Address care of Banner of Light office.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 515, Lowell, Mass.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Mrs. A. P. Davis, 273 Tenth street, Louisville, Ky.

Dr. E. C. Dunn. Address Rockford, Ill.

Rev. James Francis. Address, Estherville, Emmet Co., Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

S. C. Hayford. Bangor, Me.

J. B. Harrison, Bloomington, Ill.

W. H. Hoisington, lecturer. Address, De Kalb, Ill.

S. S. Jones, President Illinois State Association of Spiritualists. Address, Room 12, Methodist Church Block, Chicago, Ill.

Mrs. Emma M. Martin, inspirational speaker, Birmingham Michigan.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

J. L. Potter. Address, West Salem, Wis.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Austin E. Simmons. Address Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass.

Hudson Tuttle, Berlin Heights, Ohio.

A. B. Whiting, Albion, Mich.

Henry C. Wright. Address care Bela Marsh, Boston.

Lois Walsbrooker can be addressed at Union Lakes, Rice Co., Minn., care of Mrs. L. A. F. Swain, till further notice.

Frans H. Wildstrand, Communist, Monticello, Minn.

F. L. H. Willis. Address, P. O. box 39, Station D, New York City.

Dr. H. P. Fairfield will answer calls to lecture. Address Quincy, Ill., Drawer 2179.

Dr. John Mayhew, President of Washington Group No. 1, of Progressive Spiritualists, and Sec. of N. G. R. Association. Address, Box 607, Washington, D. C.

NOTICES OF MEETINGS.

NEW YORK.—The Society of Progressive Spiritualists has leased the Masonic Hall, a large and beautiful edifice, No. 114 East Thirtieth street, between Third and Fourth avenues, where they will hold meetings every Sunday, at 11 A. M. and 7½ P. M., Dr. H. B. Storer, 370 Bowery, Secretary.

The Children's Progressive Lyceum will meet in the same hall every Sunday at 9½ A. M., P. E. Farnsworth, Conductor, Mrs. H. W. Farnsworth, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meets in Schlitzer's Hall every Sunday and Thursday evening.

Children's Lyceum at 2½ o'clock P. M., Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hibbard, Pres. Soc.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

THE GREAT SOUTH-WEST, PLAIN GUIDE

EMIGRANTS AND CAPITALISTS, Embracing a description of the States of MISSOURI & KANSAS,

Showing their Topographical Features, Climate, Soil, Timber, Prairie, Minerals, Water, Amount of Government Lands, Location of Valuable Mineral Lands, the Various Railroad Lines Completed and Projected, Table of Distances, Homestead Law, with incidents of two years' travel, and in Missouri and Kansas, and other valuable information; also a New and Complete Township Map of Missouri and Kansas, by W. N. Slocum.

This work is a duodecimo, neatly bound in muslin, and will be sent by mail to any part of the United States and Canada on receipt of price, \$1.50. A liberal discount offered to the trade. Address
W. N. SLOCUM, Box 2488, St. Louis, Mo.
2-4tf

STATE AID FOR THE POOR, AFFLICTED WITH DISEASES OF THE EYE OR EAR.

The Legislature of the State of Illinois, at its last regular session, appropriated the sum of \$10,000 for the support of poor patients in the CHICAGO CHARITABLE EYE AND EAR INFIRMARY, during treatment for diseases of the eye and ear.

Patients from all parts of Illinois may receive the benefits of this fund, thereby obtaining both gratuitous medical and surgical treatment at the infirmary, on furnishing written certificates of their indigent condition, either from their physicians or from a supervisor of the town or county where they reside.

Patients from Illinois, or other States are admitted for gratuitous treatment who bring similar certificates that they can pay for their board alone, but can not pay for their treatment.

The infirmary is located at 16 East Pearson Street, near the corner of North State Street, in a healthy portion of the city, near the lake, and is provided with all the conveniences necessary for the comfort and welfare of the patients.

The infirmary has been in successful operation nearly ten years. During this period more than 3,000 patients have received the benefits of its labors.

Secular and religious journals of the State will confer a benefit upon the poor by publishing this notice.

Trustees.—W. L. Newberry, President; P. Carpenter, Vice-President; S. Stone, Secretary; E. B. McCagg, Treasurer; W. H. Brown, William Barry, T. B. Bryan, C. G. Hammond, E. C. Larned, Wesley Munger, E. W. Hatchford, Daniel Goodwin, Jr.

Consulting Surgeons.—Prof. J. W. Freer, M. D., Prof. H. A. Johnson, M. D.

Attending Surgeons.—E. L. Holmes, M. D., Prof. E. Powell, M. D.

Superintendent.—G. Davenport.

Matron.—Mrs. Davenport. 4-4tf

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Electro-Magnetic Institute, 133 Dearborn street, Chicago, Ill., Rooms 6, 7, 8 and 10, 2nd floor, where he will give Clairvoyant Examinations of all acute and chronic diseases. Dr. Clark's success in the treatment of old chronic diseases that have been given up by the best medical faculty, is almost unlimited. He will treat patients at a distance with magnetized paper. Enclose red stamp and one dollar with address plain.

Office hours from 9 A. M. to 5 P. M. P. O. Box, 1115.

Patients in the city will be treated at their residences after office hours. T. PHELPS, Sec'y.

SOUL READINGS.

Persons so disposed may send me their hand-writing, and should I be so impressed, I will delineate their character and capacities, perhaps, dictate their future, or the employment, or location, best suited to their health, development, harmony, peace, and happiness. Such donations as persons shall be impressed to forward me, will be gratefully accepted. Address J. MURRAY SPEARS, Box Anchor, Camden County, New Jersey. 4-4tf

PSYCHOMETRY—MINING—CHARACTER.

ARTHUR DENTON CRIDGE, who has—with her brother, Prof. Wm. Denton—devoted sixteen years to the special study of PSYCHOMETRY and of its laws, having made the important discovery that it can be applied to Geology, Mining, etc., examines and locates

MINES,

tracing the metalliferous veins, indicating the direction in which mines can be worked to the best advantage and what METALS, OIL or COAL any land may contain.

Requires—A specimen of rock weighing, at least, two ounces, as far as practicable from the surface, wrapped with inside sheet of white paper, kept from all unnecessary contact and promptly mailed. When boring for oil has been commenced a sand pump specimen similarly prepared.

Character delineated from hand-writing, etc., wrapped as above and carefully kept from contact with other writing or persons. Sometimes glimpses of the future are thus obtained.

Terms—For character \$2; for oil, metals, etc., \$5. Address, Washington, D. C. 1-2tf

PROSPECTUS OF

NEWS FROM THE SPIRIT WORLD.

This paper is a folio 24 by 36 inches. Issued monthly and expressly devoted to Spirit Communications.

Mediums are requested to send in Communications, Visions and Prophecies, or to call at our office and have those spirits controlling them reported verbatim, free of charge. The future existence of this sheet depends upon the support of different spirits through different mediums, and a liberal public.

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